



Happy Chanukah

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SHALOM...TODAY IS FRIDAY, DECEMBER 7, 1979

VOLUME XLVI, NUMBER 13

At Beth-El

Special Sabbath Service To Honor Soviet Families

A special Sabbath service honoring Soviet Jewish families who have arrived in Indianapolis over the past years will be held Saturday, Dec. 15 at Congregation Beth-El Zedeck. The service will be attended by Mayor William H. Hudnut and representatives of the ecumenical religious community.

This service is part of Beth-El's activities for the week of Dec. 10-15 which the temple is devoting to bringing awareness to the local community of their responsibilities to Soviet Jewry.

The Sabbath of Dec. 15, which corresponds with the first day of the Festival of Hanukkah, has been designated by Congregation Beth-El Zedeck as a "Sabbath of Dedication, Affirmation and Solidarity with Soviet Jewry." The Mayor will issue a special proclamation for the occasion.

DURING THE course of the service, the several dozen Jewish families who have made Indianapolis their home since their arrival from Russia, will be called to the Torah to recite the traditional blessings and to express

thanksgiving for the opportunity of living in a land of freedom.

For most of these Soviet Jewish families, this will be their first time participating in a synagogue service. They have attended special classes to learn the Torah blessings. The classes were quadrilingual, conducted in English, Hebrew, Russian and Yiddish.

A baby girl, the daughter of Yuri and Ruslana Voldman, the first child in the family to be born in America, will receive the traditional naming blessing as she is brought into the Covenant of Israel.

Bringing greetings on the part of the Christian Community will be Reverend Richard Hamilton of North United Methodist Church and Reverend Lawrence Foelker of the Archdiocese of Indianapolis.

The service is being coordinated by Rabbi Sandy Eisenberg Sasso, Rabbi Dennis C. Sasso and Cantor Robert Zalkin. Acting as liaison for the Congregation and the Russian families are: Mrs. Lee Shevitz, Mr. Michael Blain, Mrs. Dolly Korin and Mrs. Renee Sattin.

Women's Division Set 1980 Federation Day

Federation Day 1980 will be held from 9:00 a.m. to 9:00 p.m. on Monday, Jan. 21 by the Women's Divisions and the Women's Conference at the Jewish Community Center.

The day-long program will feature exhibits, briefing sessions and hospitality at hours convenient to all. Its purpose is a streamlined method of accepting pledges to the 1980 campaign with fewer volunteer hours, as well as a way to provide information, education and updating on vital concerns facing American

Jewish Women today.

Although a schedule of the day's sessions has not been finalized, such pertinent topics to be covered are the Mid-East, anti-Semitism and Russian resettlement.

Women's Division committee members are: Lois Eskenazi, Hannah Step, Florie Leviton, Elaine Heller and Jane Rothbaum. Young Women's Division members are: Patty Dann and Sharon Fishman and Women's Conference members are: Illene Maurer, Babs Cohn and Phyllis Schahet.

Raising Jewish Awareness

Joint Distribution Committee Helps Jews In Need Worldwide

By JO-ANN PINKOWITZ

Editor's note: Last week the P-O polled the local community on whether they should put their Jewish interests before their American interests. This article deals with the Joint Distribution Committee, an organization which deals exclusively with Jewish needs throughout the world.

Jews in trouble throughout the world are being helped by the Joint Distribution Committee.

"Wherever there is a Jew in need and if there is enough money the JDC works," explained Sam Haber, former director of the Joint at a meeting of the JWF Young Leadership Council last weekend. With a current budget of \$60

million the Joint helps 440,000 Jews in 25 countries.

The Joint is an outreach arm of the American Jewish community. One third of all funds raised by the United Jewish Appeal in America go to support the Joint.

WHENEVER POSSIBLE the Joint works through existing Jewish organizations in each locality to strengthen the Jewish community. The programs are constantly changing to meet the conditions of each particular country.

Following World War II the Joint played an important role in helping reestablish Jewish communities in Western Europe especially in Western Germany. The Joint also works heavily in France

which has a large viable Jewish population.

It also works in Eastern Europe sometimes openly and sometimes clandestinely helping countries like Hungary and Rumania organize programs for their elderly refugees. In Russia, which has the third largest Jewish population, the Joint works with other groups to help Soviet Jews emigrate.

The Joint also works in Vienna and in Rome helping Soviet emigrants who do not wish to go to settle in Israel.

THE JOINT WAS organized in 1914 to help set up pilot projects for Malben an institution caring for handicapped and aging immigrants in Palestine. It still helps in Israel

(Continued On Next Page)

IHC Holiday Dialogue Shows Interfaith Understanding

By JO-ANN PINKOWITZ

There has been increased sensitivity in the Indianapolis community over the religious celebration of Christmas in the public schools.

A Jewish-Christian dialogue, held last Friday evening at Indianapolis Hebrew Congregation brought together people of all faiths for worship and for discussion on the issue of separation of church and state in the public schools.

PANELISTS Paul McClure, Executive Director of the Church Federation of Greater

Indianapolis, and Marcia Goldstone, Executive Director of the Jewish Community Relations Council, dealt with the problem of exercising religion in the public schools.

Paul McClure emphasized the difference between teaching about and celebrating. It is the responsibility of the home, church or synagogue to teach religious values, but unfortunately today parents are allowing others to teach their children.

Marcia Goldstone said the Jewish community was concerned on two levels: firstly the sensitive issue of Jewish

children feeling different during the Christmas holidays; and secondly because of the constitutional issue of freedom of religion.

According to Marcia there has been increased sensitivity on the part of public school teachers. Although they have not had to deal with this situation before, they appear willing to make changes.

This past October ISTA (Indiana State Teachers Association) held a teachers conference at which the issue of prayer in the public schools was discussed.

PANELISTS Bill Marsh, professor of law at IUPUI and Dr. Edgar Towne, Professor of Theology at Christian Theological Seminary discussed the legal and ethical aspects of the issue.

Paul McClure, Marcia Goldstone and Barta Monro,

(Continued On Next Page)

EDITORIAL ASSISTANT

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Call Gabriel Cohen, 634-1307.

Indiana Jewish Post and Opinion
611 N. Park Ave., Indianapolis, 46204

Community Calendar

DECEMBER 9

B'nai Torah Sisterhood Hanukkah Dinner at Synagogue... 5:30 p.m.
Rayus Club Hanukkah lunch at home of
Mrs. Melvin Smith..... 12:00 p.m.

DECEMBER 10

IHC Preschool program on the holidays..... 9:45 a.m.
Beth-El Sisterhood Hanukkah Luncheon at Temple..... 11:30 a.m.

DECEMBER 11

Beth-El Adult Education Series at Temple
Hadassah Chanique Boutique at Mary Smith's..... 8:00 p.m.
Kodimo Club Hanukkah Party at Mrs. Joseph Smith's home.....

DECEMBER 12

B'nai Torah Sisterhood Hanukkah meeting
at synagogue..... 8:00 p.m.

IHC Holiday Dialogue

(Continued From Previous Page)

Director of the National Conference of Christian and Jews, acted as resource people.

According to Barta Monro the teachers appeared to be in sympathy with the issue and asked questions to solidify their own positions on the technical and legal aspects. The teachers' concerns were how to deal with pressures both from parents and from school boards.

Singer and Speaker Set For Bond Dinner

HAMMOND — Paul Zim, the well known concert artist and Cantor, and Moshe Gilboa, Consul General of Israel, will be guests at the Northwest-Indiana Israel Bond Dinner at 6:00 p.m. Wednesday evening, Dec. 12 at Beth Israel, Hohman Avenue in Hammond.

Four Northwest Indiana Rabbis, David Horowitz (Beth El), Raphael Ostrovsky (Beth Israel), Julius Shuback

(B'nai Sholom), and Israel Zoberman (Temple Israel) will be the recipients of the highly coveted Shofar Awards for their contribution to their communities and to Israel.

Paul Zim, a tenor, studied with the illustrious Cantor Moshe Koussevitzky whom he succeeded as Cantor of Temple Beth El in Brooklyn. He now serves as High Holy Day Cantor at the Park Synagogue in Chicago.

Mosh Gilboa, Consul General of Israel, formerly served on the highest level in the Israel Foreign Ministry; worked with Ben-Gurion and Abba Eban; and was in charge of planning, coordinating and implementing projects of cooperation in 45 countries in Asia, Latin America and the Middle East.

UOHC To Hold Hanukkah Dinner

A Hanukkah Dinner will be held at United Orthodox Hebrew Congregation at 6:00 p.m. Sunday, Dec. 16 at the synagogue.

The night's program will feature entertainment.

The cost of the dinner is \$6.50 per person.

Jews In Need

(Continued From Previous Page)

financially.

There are one million forgotten Jews in the Arab world. We must not forget the Jews in Iran. Probably the 80,000 Jews there are in trouble and may be killed.

Jews in Rhodesia have become victims because they are white. Seven years ago there were 6,000 Jews living in Rhodesia and today there are a mere 2,000.

"We are living in a world where at least one thing for us as Jews is awareness and understanding of what is going on in the world," said Haber.

Change can only be affected if Jews are not silent and speak out. Although World War II may be over Jews are still struggling for survival throughout the world and Judaism needs all the support it can get.

"Don't be silent when we can be articulate — take a position," concluded Haber.

The Indiana Jewish Post and Opinion

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Jo Ann Pinkowitz..... Editor

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By GISELA WEISZ
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CAUSE: More than a hundred Hadassah members and their husbands gathered in the Crooked Stick golf clubhouse to honor benefactors, Illene and Mickey Maurer, at the Matanah evening.

Weisz When, after the Maurers accepted their scroll of thanks from the organization, the announced program did not materialize, guests in fashionable garb set around the room nibbling on fruits and sipping white wine.

Enjoying each others' company were Bev and Phillip Bercovitz, Toni and Robert Bader, Carolyn and Sigmund Brenner, Caren and Charles Cohen, Marian and Raymond Garmel, Cassie and Sid Goldstein, Norma and John Hirst, Jane and Michael Maurer, Albert and Sherman Weinstein and many others.

VISIT: Elaine, daughter of Tilly and Morris Calderon, was home for the holiday

from Bradley U., Peoria, Ill.

PROVIDED: The Hebrew Academy of Indianapolis is helped by most of the children's parents with volunteer and financial contributions. On account of the large enrollment, the two existing busses were no longer adequate for all the students. The school was in need of an additional schoolbus. When Brenda Simon, an Academy mother heard this, she simply donated a brand new schoolbus to the institution. According to principal Joel Green, the school will be able to accommodate even more children with this new acquisition.

ON VIDEO: A familiar face in a strange place is always a welcome sight. Rose and Harry Stein went to Hawaii for a second honeymoon, after their 40th wedding anniversary. When newstime rolled around, they opened the T.V. in their beautiful Sheraton Waikiki hotel room and who is reporting the news nonchalantly sitting on the side of a desk? Paul Udell. The ex-Indianapolis T.V. personality is the anchorman in Honolulu.

IN: The parents of Janie Maurer, Mr. and Mrs. George Kaufman, N.Y. were visiting their children here for Thanksgiving.

JAWS: Eddy Yossowitz, who lives in Houston, likes to play poker. Every year he invites his old buddies from Indianapolis for a long weekend of fun and games.

Hoosiers, Maxeen and Bill Claymon, Bob Schloss, Janie and Mickey Maurer, and Harold Smith, once in the state of everything large, Texas, were ready for excitement. Their host did not short-change them. Sharkhunting, as entertainment, was on the agenda.

Full with expectations, the men dressed in deep-sea-fishing outfits, went on a fishing boat with guide and gear,

ready to bring home jaws, at least a couple.

The trip far onto the sea started out as great fun, but as the time passed, the clouds above became darker and the water below increasingly choppy. First one, then the next Hoosier felt the ocean's waves churning in his stomach.

Sharks or not, the boat had to turn around and its passengers were slowly nursed back to health. They are still laughing about the shark-hunting experience, that never was.

OLD TIMES: Muriel and Stanley Hurwitz, Cincinnati, were houseguests over the holiday weekend in Janet and Max Simon's home. In their honor the Simons gave a wine and cheese reception to friends, who new the Hurwitz's

when they used to live in Indianapolis. Hugs, kisses and old stories were exchanged between guests Leona and Reuben Shevitz, Ann Frisch, Leonora and Jerome Krienik, Martha and Kurt Glasz, Betty Gold, Gladys and Nathan Niesenbaum and others.

HEART-TO-HEART: On December 4, at the Christian Theological Seminary, Dr. Morton Tavel, cardiologist at I.U. Medical School participated in a public forum on heart disease as a panelist. A world-wide expert on phonocardiography, Tavel spoke on "Treatment and Rehabilitation of Heart Disease".

WANTED: It is always good to hear from you. What happened to you lately? Call 255-5019 and tell me!

— Gisela

Chanique Boutique To Offer Unusual Gifts

A Chanique boutique featuring unique items will be held from 8:00 to 10:00 p.m. Tuesday, Dec. 11 at the home of Mary Smith, 675 Forest Blvd. by Ha'Ima Hadassah.

Various Hanukkah gifts will be sold by Hadassah members. Available will be designer handbags sold by Betty Durso, original color lithographs sold by Jo-Ann Pinkowitz, limited edition prints sold by Renee Goodman, crystal, lucite and teakwood sold by Linda Epstein and

Linda Eshowsky; tupperware sold by Marsha Wilson; 14 karat gold by Alana Randolph, and collectors miniatures by Joyce Kleiman.

The Ha'Ima cookbook will also be available.

A percentage of the purchases will go towards donor dollars. Refreshments will be served.

Marcia Sklare is chairman of the event. Assisting her are Jackie Dorman, co-chairman, and Joyce Kleinman.

Teen Scene

F.J.Y.O. held their annual conclave at the JCC this past weekend. The theme of the weekend was "Jewish Identity."

U.S.Y. and Temple Teens presented two workshops. Students who had travelled to Israel this past summer gave a special presentation. N.C.S.Y. conducted a Havdalah service. The social aspect of the conclave was led by B.B.Y.O.

TEMPLE TEENS held their Intercity a few weekends ago. Temple Teens from the State of Indiana as well as Cincinnati, O. participated. The theme was "Jews in American Politics."

Sheila Suess, who is running for Congress against Andy Jacobs, spoke along with Frank Miroff, a local attorney.

Attending were: Jon Klapper, Andi Regenstreif, Andi Cohen, Amy Schuff, Leigh Regenstreif, Marcy Klapper, Barry Lieber, Naomi Arffa, Marcia Davidson, Ken Troy, Amy Glanzman, Eddie Freeman, David Markfield and Dan Siegel.

RICHARD GLAZIER won a scholarship to Aspen Music School in Colorado this summer. He won the competition last weekend at Butler University among 13 piano and woodwind players ages 16-26. Richard was the youngest in the competition. Congratulations Richard.

If you have any information you would like in the column contact either Marla, 253-2188 or Barry, 253-7346.

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B'nai Torah Sisterhood Makes Hanukkah Crafts

Hanukkah crafts and baking will be demonstrated at the Hanukkah meeting of B'nai Torah Sisterhood 8:00 p.m. Wednesday, Dec. 12 at B'nai Torah.

Mrs. Marcell Ben Sur will demonstrate how to make Hanukkah crafts as well as Israeli Hanukkah donuts.

Hanukkah bingo games will be played for prizes.

Opening and closing prayers will be read by Mrs. Ronald Gray and Mrs. William

Rice respectively. Mrs. Nandor Fruchter will give the K'ar'ov B'Torah.

President Mrs. Morton Rolsky will conduct a short business meeting and project chairmen will give their reports.

Mrs. Martin Silverman is overall chairman of the month. Mrs. Jack Zeckel and Mrs. Rose Steinberg, hospitality co-chairmen, are in charge of refreshments featuring holiday foods.

B & P Hadassah To Hold Hanukkah Lunch

A Hanukkah luncheon and party is planned for 11:30 a.m. Sunday, Dec. 16 at Marten Manor clubhouse by the Business & Professional Group of Hadassah.

Mrs. Samuel Goldstein will present the Hanukkah program. Opening prayer will be given by Mrs. Mollie Saskin, and the closing prayer will be given by Mrs. Irving Greenberg.

There will be a \$1.00 gift exchange.

Hostesses are Mrs. Irving Greenberg, Mrs. Moe Kaufman, Mrs. Morris Raff, Mrs. Melvin Smith, Mrs. Barbara Yale, Mrs. Jack Zeckel, Dorothy Tobias and Rose Tobias.

The highlight of the afternoon will be the drawing of the latch hook hanging "Shalom", and bingo.

Day School Teacher Instructs Hebrew

SOUTH BEND — Mrs. Lea Goldman, Hebrew teacher at the South Bend Hebrew Day School, is teaching Hebrew to students of the University of Notre Dame this year.

Three new students enrolled at the South Bend Hebrew Day School this month pushing the overall enrollment to 94.

Milton Pinsky Dies In Hospital

Milton Pinsky, 7001 Hoover Road, 58, died Nov. 29 in St. Vincent Hospital.

Pinsky, a Cincinnati native, lived 15 years in Indianapolis. He was a member of B'nai Torah Congregation.

Graveside services were held in Congregation B'nai Torah Cemetery. Aaron-Ruben-Nelson Meridian Hills Mortuary was in charge of funeral arrangements.

Survivors included a brother, Nathan Pinsky of Akron, O. and a sister, Mrs. Sara Fogle.

Kodimo Club Sets Hanukkah Party

A Hanukkah party for members of the Kodimo Club will be held on Tuesday evening, Dec. 11 at the home of Mrs. Joseph N. Smith, 2072 Egret Court.

Mrs. Lester E. Budd will present a Hanukkah program with the traditional candle lighting ceremony.

Mrs. Lou Levy will be the assistant hostess.

Golden Agers

Cantor Robert Zalkin from Temple Beth-El will present a musical program at a noon Hanukkah luncheon for the Golden Age Club Tuesday, Dec. 18 at the Jewish Community Center.

The Golden Age Club is sponsored by the JCC and National Council of Jewish Women.

The Rabbi Speaks

By RABBI JON STEIN
Indianapolis Hebrew Congregation

The recent murder of anti-Klan protesters in Greensboro, N.C. underscores the crying need to repair our strained Black-Jewish relations. The picture of Ku Klux Klan members indiscriminately shooting at those who oppose their sick brand of prejudice conjures up images that many thought were buried 25 years ago. Apparently the Klan, along with other hate groups like the American Nazi Party, has not yet been either discredited or rendered impotent.

These murders indicate to us just how deeply racism is imbedded in the American psyche. The passage of Civil Rights legislation has not rooted out the irrational prejudices which continue to lurk just under the surface of the American society. The legal system alone cannot transform us; only our humanity can.

THE REALITY is that anti-

Looking Backwards

One Year Ago

General Ahron Yariv, an Israeli hero, addressed a group of Jewish Welfare Federation leaders.

Mrs. Leonard Larman was installed as president of Hooverwood Guild at the annual meeting.

Five Years Ago

Ben Paller was chosen to lead the 1975 Jewish Welfare Federation Campaign.

Ben Domont, Barbara Kahn and Frank Newman attended a UJA National Conference in New York.

Ten Years Ago

Stanley Miller was named U.S. District Attorney.

Wedding

Mr. and Mrs. H.L. Hochman announce the marriage of their son, Jhan Richard to Carol White, daughter of Dr. and Mrs. Paul White, on Nov. 28 in Tucson, Ariz. The couple are residing in Tucson.

Semitism, too, lurks just out of sight. It surfaced again in the form of the Black community's response to the resignation of Andrew Young as Ambassador to the United Nations. It should be clear by now that Young was not fired because of Jewish interests, that, instead, he resigned because he both failed to support American policy vis a vis the PLO and then lied about his behavior. It is now also clear that Jesse Jackson is nothing more than an opportunistic politician interested only in himself. Fortunately, the emotions of the past few weeks have dissipated enough to let us again see that Blacks and Jews have too much in common to let our mutual interests be sidetracked.

Much needs to be done to repair Black-Jewish relations. Blacks must realize that Jews cannot be scapegoated for Ambassador Young's resignation and that equating Israel and the PLO is as repugnant to us as equating the NAACP and the KKK would be to Blacks. We Jews must realize that affirmative action programs are as precious to Blacks as Israel is to Jews, and that we cannot now rest on our past contributions to the Civil Rights movement and act as if all that we set out to do has been accomplished.

Here in Indianapolis we have, through a series of quiet meetings, kept open the avenues of communication and begun to slow the process of rebuilding the moral and political coalition between Blacks and Jews. Many years of quiet apathy have left a rusty residue on our relationship; we will have to oil our working machinery with sensitivity and honesty.

At minimum, Blacks and Jews share common enemies; the KKK and the American Nazi Party are the most visible. But more importantly, we also share common goals, not the least of which is a society based on principles and values which both groups hold dear: justice, equality and freedom. We must continue to join hands, hearts and minds toward achieving those goals.

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Wabash's Wolf Store Traces Back To 1865

JEWS OWNED stores in Wabash, Indiana in the 1840's. Charles Herf and B. Moses ran grocery stores, and M. and L. Hyman were the owners of a drygoods and clothing store. This store was purchased by David Bach, who was born in Germany in 1824 and came to America in 1853.

In 1865 Benjamin Wolf purchased M. and L. Hyman's drygoods, grocery, and notion store. In 1868 Benjamin Wolf formed a partnership with David Beitman, a nephew of David Bach. For some years, the partners did business under the name of Wolf and Beitman. Later the name was changed to Beitman and Wolf, and the store has continued to serve generations of Wabash residents.

Benjamin Wolf was born in Hochstattan, Rhineplattz, Germany, on March 14, 1842, and came to America in 1860. For a while, Benjamin sup-

ported himself as a peddler with a pack on his back. He came to Wabash and clerked for David Bach for about three years, receiving eight dollars a month, and later said that out of each month's salary he saved six dollars. In 1863 Benjamin opened a butcher shop with his capital of \$250. In 1865 he bought the M. and L. Hyman Store.

HAROLD WOLF, the present owner, tells many stories about the early history of the store. Until 1934, when Beitman and Wolf became exclusively a clothing store for men and women, the company also sold groceries and other household goods. According to Harold, farmers would come to the store once or twice a year to purchase clothing and provisions for their families. Customers still come to the store and tell of having been brought to the

store by their parents, and their parents by their grandparents. In the early days, families came to town for the day, and the store was their meeting place. Many of them would eat their lunches around the old fashioned pot-bellied stove.

Harold Wolf recalls the story, told by David Beitman, that years ago local farmers had no confidence in banks. We can only speculate as to their reasons. We know that the country faced many economic problems following the end of the Civil War. There was little, if any, control of banks, and it was not difficult to become a banker. Currency often changed its value. Farmers and businessmen were often wiped out because of bank failures. When the farmers had surplus money, they

(Continued On Page 24)

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Short Readings For Hanukkah Nights

While Jews alone celebrate Hanukkah, its meaning and its message are charged with deep significance for all freedom-loving men everywhere.

It recalls the first struggle in written history when man fought not for material possessions and for land, but for ideals, especially the ideal of human liberty. It calls to mind the first recorded instance when men spurned security purchased at the cost of conscience, when the human spirit refused to be intimidated by force. It salutes humanity's first martyrs in religion's cause: Hanukkah is thus a powerful inspiration for all people everywhere to resist tyranny.

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THE FESTIVAL WARNS us that Judaism has as much to fear from internal enemies as from external ones. Jews, who hold their heritage cheap, who are willing to abandon their priceless traditions or are ashamed to identify themselves with their fellow Jews—such Jews are the modern counterparts of the ancient Hellenists. The best way to resist them is to deepen our own Jewish loyalties and observances.

The very word "Hanukkah" means "dedication" and underscores not so much the military achievement as the spiritual victory—the rededication of the Temple. Significant as is victory on the field of battle, the ultimate triumph lies in the inner Temple of the spirit—in the hearts and minds of men. The Sabbath of Hanukkah includes the prophetic reading which contains the words: "Not by might nor by power, but by My spirit, saith the Lord of Hosts." Hanukkah commemorates not the spirit of power but the power of the spirit.

Our sages told the legend of the small flask of oil which was found in the Temple after the enemy had been driven out. Containing sufficient oil for only one day's burning, it miraculously lasted for eight days. Here we can find a clue

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After the lighting of the candles, one of the following readings is recited each day:

1st Night

JEWISHNESS

Though Hanukkah is regarded by our tradition as a "minor" holiday, its importance has never been slighted. For in those days the Maccabees proved to the world their allegiance to Judaism. In answer to King Antiochus did Mattathias say "in a loud voice: Though all the cultures that are under the King's dominion obey his edict, and forsake each one of them the religion of his fathers, yet will I and my sons and my people abide by the covenant of our fathers." (I Maccabees 2:19f) As we kindle these lights we are adding our names and lives to the chain of centuries of Jews faithful to the duties of our religion.

2nd Night

MARTYRDOM

In the Maccabees' story we read of Hannah and her

(Continued On Next Page)

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Readings For Hanukkah Nights

(Continued From Previous Page)

seven sons who fought and died in their yearning for freedom. Often has our history been stained with the tears and blood of our people. Often has the world exacted a high price for the privilege of prayer and worship. We sit in awe of those who paid this price for we wonder what we would have done in their place. In our age of confusion and doubt we search for ultimate causes which elude us. May we be blessed with insight that we might find our ideals, and with courage that we might pursue them. May we be as the followers of Judah Maccabee who were prepared to give their lives in the struggle to insure a meaningful life.

3rd Night

PEACE AND WAR

(Read Responsively)

How long, O Lord, shall I cry, and you will not hear? I cry unto You of violence, and You do not save. Why do You show me evil, and why are destruction and violence before me?

May the nations realize that the triumphs of war turn to ashes, and that justice and righteousness are better than conquest and dominion.

The Haftarah reading during Hanukkah reminds us that: "Not by might, nor by power but by My spirit, says the Lord of the Universe."

Is not our land to be a haven for the lovers of peace? "Give me your tired, your poor, your huddled masses yearning to breathe

free" — free from the chains of fear and war.

Let the glories of a just, righteous and God-fearing people increase from age to age. Enlighten with Your wisdom those whom the people have set in authority. "Seek peace and pursue it; seek it in your own place and pursue it in another."

4 Night

UNITY

The blessing of Hanukkah has traveled more than 2000 years to our day. It speaks of a father and sons who united to save their people from slavery to alien gods. To read

of the Maccabees who faced life as a single unit reveals to us the beauty of such a home. It reflects the realization of the biblical hope that the hearts of the children be turned to the parents, and the hearts of the parents be turned to the children. Such a hope is meant for outside the home as well as inside. Too often do we build walls instead of bridges — between the generations whether they have the same name or not, between races, between religions. For the Maccabean victory to have meaning

(Continued On Next Page)

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Readings For Hanukkah Nights

(Continued From Previous Page)

today, we must continue the struggle for peace and communication between those whose ideas or appearance or deeds differ. Let our Hanukkah signify unity in our home, and our land.

5th Night

THE PEOPLE ISRAEL

The kindling of these lights not only links us to the millions of Jews whose lives are now past history, but also binds us to our brethren of today scattered across the face of the globe. Their joy this moment is ours. Their personal struggle to make of their religion something uplifting and meaningful, this is our struggle too. And their sorrow is also ours for we are of one body and soul. If the

left arm is struck, the head registers pain and the right arm lashes out in retaliation. If Israel is besieged, American Jews rally. If Soviet Jewry desires prayer-books, English Jews send them. And if we ever feel this kinship lessening, the world and our hearts will remind us of it for as our heritage has said: all members of the people Israel are bound together, each to each. May all Hanukkah lights shine from home to home, country to country in an eternal chain of sensitive souls.

6th Night

GOD

Who is the God whom we praise today, who prompted wondrous acts in ages past? He is the God who presents us with deeds by which we might sanctify our lives. A rabbi once said: "Know what is above you. But what is this that is above you? It is the form we symbolically shape when we serve God with true and fervent hearts. Such service shapes a human form for our Creator. When a person is charitable and willingly serves others out of love, he contributes to the form of God's right hand. And when a person fights in the ranks of God and drives evil away, he contributes to the form of His left hand." You are to be praised, Lord our God, for presenting to us a religion which allows us to sanctify ourselves as we glorify you.

7th Night

UNDERSTANDING

Have you ever stopped to notice the dancing flame of a candle reflected in the eyes of another person? Our Hanukkah lights tonight are outside us and also within the souls of those about us. So too when we look at another, we see ourselves in miniature. When we judge others, we are judging ourselves. The Chassidic Jews tell this story: "A person is like a

(Continued On Next Page)

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(Continued On Next Page)

Readings For Hanukkah Nights

(Continued From Previous Page)

tree. If you stand in front of a tree, and watch it constantly to see how it grows — to see how much it has grown, you will see nothing. But tend it at all times, prune it and water it, and in good time it will grow and be seen as worthy. It is the same with a person — it is not right to examine him hour after hour to see how much has been added to his stature. Let him live, and he will thrive and grow." May the candles of Hanukkah prod us to see others as we see ourselves, to understand rather than condemn. Let us be free to enjoy everyone.

8th Night

THAT WHICH ENDURES

The light of these candles burns briefly, flickers and is gone. Indeed, all we have and prize truly "is but lent to us". To use these passing objects to enrich our lives is the most we are able to accomplish, and often we fail even at this. Shall we not try to set our actions and thoughts into perspective knowing how easily the present is lost? Let us hold firmly to the truly worthy in life, and echo these hopes of the martyr and poet, Hannah Senesch: "O Lord, my Lord, I pray that these things never end; the sand and the sea, the rush of the waters; the crash of the heavens; the prayer of man." We pray, O Lord, that the light of our lives may find its permanence in You.

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Guide Regarding Jewish Attitude To Xmas

1. IS CHRISTMAS a national holiday which all Jews can observe in good conscience?

A. Christmas is not a national holiday. It is an important Christian holy day which celebrates the birth of Jesus, the Christian Messiah. Christmas is not in the same category as Thanksgiving Day, Fourth of July, Decoration Day, or any other American holiday. Christmas is a sacred festival for Christians who regard Jesus as their Messiah and Savior. Inasmuch as we Jews believe

that God alone is Savior and Protector, we cannot in good conscience observe Christmas. To ask us to do so is to violate our religious principles.

2. IS IT NOT TRUE that many Americans do consider Christmas to be a national holiday?

A. Responsible community leaders deplore the perversion of the Christmas season and are trying to do something about it. Bishop Arthur C. Lichtenberger has declared, "We cannot have

Christmas without Christ."

3. IS IT WISE, however, for Jews to make such an issue over Christmas? Would it not be the better part of discretion to "go along" with our Christian neighbors even if it means observing Christmas?

A. No matter involving the violation of strong religious convictions can be regarded as trivial or minor. The true spirit of Americanism would never compel anyone to act in conflict with his freedom of conscience. Our early American forebearers came to these shores precisely for the opportunity to worship God according to the dictates of their hearts.

4. WHAT ABOUT THE Christmas tree?

A. The Christmas tree is a Christmas symbol which, for many Christians, has important religious significance. The Christmas tree has no place in the Jewish home.

5. IS IT APPROPRIATE to give Christmas gifts to Christian friends?

A. It is appropriate to give Christmas gifts or cards to our Christian friends if we so desire. Christmas gifts or

(Continued On Next Page)

First Struggle

(Continued From Previous Page)

Significant as is victory on the field of battle, the ultimate triumph lies in the inner Temple of the spirit — in the hearts and minds of men. The Sabbath of Hanukkah includes the prophetic reading which contains the words: "Not by might nor by power, but by My spirit, saith the Lord of Hosts." Hanukkah commemorates not the spirit of power but the power of the spirit.

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Jewish Attitude To Xmas

(Continued From Previous Page)

cards should not be given to our fellow Jews. We present a gift to someone in honor of the holiday he celebrates.

6. SHOULD JEWISH children participate in Christmas plays in public schools?

A. Christmas plays generally portray Christian church themes which have no place in a public school. Jewish children should not be expected to participate in these plays. On the other hand, some schools hold a so-called "Winter Festival" in which an attempt is made to avoid all religious connotations. It is exceedingly hard, however, to draw the distinction. If the parent feels that the performance is free of all sectarian religious overtones, children may participate.

7. SHOULD JEWISH children sing Christmas carols?

A. Carols are Christian religious hymns and do not belong in the public school. Jewish children should not be required to sing hymns which embody a theology which they do not accept.

8. DO WE HARM OUR children by directing them not to participate?

A. The classroom is but one among many places which reveal the existence of differences among Americans. Religious differences are significant differences. We further our children's personal growth when we teach them

this fact by such simple statements as "This is what we do," and "This is what we don't do." Non-participation in Christmas celebrations will not harm the Jewish child whose parents have given him a warm appreciation of his own Jewish heritage. Such harm can ensue only when the absence of affirmative Jewish education leaves the child in a spiritual vacuum.

9. WHAT ABOUT other Jewish children who participate in Christmas observances in the public schools?

A. There are parents who do not accept the guidance of informed and responsible Jewish leadership. They proceed on their own when they permit their children to participate in Christmas observances. This may confuse the children of parents who do follow the thoughtful recommendations of Jewish leadership. Jewish parents will help their children most if they (1) know and understand the thinking of responsible Jewish leadership and recognize that most parents

(Continued On Next Page)

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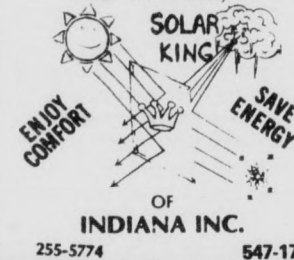
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A Hanukkah Story On The Tree

By ARTHUR M. ROSEN

The children are managing well again this year. They understand that most people celebrate Christmas. That Christmas is television and radio, main street and Broadway, the Bergen Mall and steeples tall. But Hanukkah is different — it's

a quieter holiday and it's our holiday. The children understand that.

We go to Hanukkah events where they can be found. We light candles, read stories and give small gifts. Josh brings a menorah to show-and-tell and explains it to his teacher. Teacher learned about Nat Turner at Rutgers; now Josh's told her about Judah the Maccabee.

LYNN'S CLASS makes cut-

outs. Twenty-three trees, 15 bells, two dreidel's and one menorah. "I didn't know Martin was Jewish."

Jessica wears a "Smile It's Hanukkah" button. Teacher asks for one for the bulletin board and puts it next to the Reindeer and Frosty the Snowman.

The choir sings in the assembly. Two Hanukkah songs this year if you count

(Continued On Next Page)

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Jewish Attitude To Xmas

(Continued From Previous Page)

want to follow it; and (2) assure their children that despite the participation of some Jewish children, Jewish leaders have taken a strong position for non-participation in observances of a holiday not their own — and that this is also their position.

10. SHOULD HANUKKAH be celebrated in the public schools?

A. To do so uses Tax-payers' money for sectarian purposes and jeopardizes the principle of the separation of church and state, without which there can be no religious freedom. The

proper places for the observance of Hanukkah are the synagogue and the Jewish home. We must not ask the public school to assume the responsibilities of our congregations and families.

11. SHOULD WE encourage joint Hanukkah-Christmas celebrations in the public schools?

A. The addition of Hanukkah observances only compounds the evils noted above. Separation of church and state, a principle precious to American life,

requires neither Christmas nor Hanukkah be celebrated in the public school. The subject of Christmas and Hanukkah represents a highly sensitive area. We recommend that parents who are in doubt about the application of these principles to specific situations consult their own rabbi.

(Adopted by the Massachusetts Board of Rabbis.)

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A Hanukkah Story On The Tree

(Continued From Previous Page)

"Shalom Chaverim". The children come home excited.

IT'S MODEST but meaningful. A small place for Hanukkah but a place nevertheless, and respected. Christmas is their holiday and very beautiful; Hanukkah is ours and also very beautiful. It's a simple logic. The children understand that.

On Sunday, the girls are invited to a party—

"Keith's having a party." "He's Jewish, mother — a Hanukkah party." "Let's wrap his presents in Hanukkah paper, he'll like that." "Do you think we'll sing songs?"

WE TALK after they leave—

"Lovely idea, Keith's mother having a Hanukkah party." "We should have thought of that. Be nice for the girls." "I'll pick them up; why don't you take Josh shopping."

The girls come home—"Hi girls, how was the party?" "Fine Daddy." "What did you do?" "We sang songs n' stuff but you know there's a funny thing. We gave Keith the presents but his mother put them under a tree. They have a Christmas tree, daddy, and they're not even Christian."

THE GIRLS couldn't tell Keith's mother how they felt but we could have told her they were puzzled over the afternoon — and disappointed. They have many

Christian friends, with real Christmas trees and real Christmas parties. But on that afternoon they wanted Jewish friends and a Jewish party.

They were confused, too. They know why Christians celebrate Christmas and they respect the meaning the holiday has for them. But they didn't understand Keith's party. And now they don't understand Keith.

You can tell them that a tree is a bush; but they know about trees and bushes.

YOU CAN TELL them a tree goes back to Druids; but they don't know any Druids and didn't think Keith was one.

You can tell them it's a public holiday; but so is Lincoln's Birthday and their cousins in North Carolina don't celebrate that.

Well, so they were disappointed — they have other Jewish friends. So they were confused — they'll work it out. But how about Keith? If the girls are confused about him — is it possible that he

may become confused about himself?

Christmas is their holiday and very beautiful; Hanukkah is ours and also very beautiful. It's a simple logic. The children understand that.



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In the year 175 B.C.E. there arose a new king in Syria — Antiochus IV. He was a harsh ruler and treated all those whom he conquered cruelly.

ANTIOCHUS SENT officers to the cities of Judea to proclaim, "The king has ordered all his kingdom to become one people and that everyone should forsake his own laws and his own religion." The king commanded the people to break the Sabbath and ignore their holy Jewish Festivals. He instructed the Jews to ignore their prayers and religious practices. An idol was placed on the altar of God and incense burned in its honor.

The king's officer came to the city of Modin and said to

Mattathias, a priest who dwelt in Modin, "You are a great man and well known in the city. Come and fulfill the king's command and you shall be counted among the king's friends." But Mattathias turned to the officer and answered in a loud voice, "Neither I nor my sons nor any faithful Hebrews will ever worship an idol."

THE SYRIAN OFFICER called for another volunteer. When in the sight of all the people, one of the Jews came forward to sacrifice to the idol, Mattathias was filled with anger and struck him down.

Mattathias leaped to the top of the altar and shouted, "All those who are faithful to the Lord, follow me."

One of Mattathias' sons, Judah (called "The Maccabee"), became the commander-in-chief of the Hebrew army and led the people into battle. Never did

men fight more bravely against such odds. Because they believed in their cause and were faithful to the heritage of their fathers, they were able to defeat the stronger enemy. Because they were dedicated to their religious heritage and to the principles for which it stood, they were filled with the courage and strength to achieve the final victory.

JUDAH, HIS BROTHERS and all loyal Jews came to rededicate the Temple in Jerusalem. However, when the people gathered to celebrate the "rededication" the High Priest could find only one small jar of holy oil with which to light the Ner Tamid (the Eternal Light). This was just enough oil to burn for one day. Then it was that a wondrous thing occurred. For the oil in the lamp burned for eight days!

In remembrance of this great occasion, Hanukkah — the Feast of Dedication — is observed every year for eight days, beginning with the 25th day of the month of Kislev.

SINCE THE TIME of the Maccabees the battle for religious freedom has been fought over and over again throughout the world. After each victory, grateful men and women and children have dedicated themselves to their traditions and kept alive the remembrance of the struggle for religious freedom. As we celebrate the festival of Hanukkah, this year and every year, let us always give thanks for the freedom which our ancestors won so bravely. May we always treasure this precious possession, and ever seek to build a world in which all men may live in freedom and peace.

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Hanukkah Takes Over In Israel

In Israel, Hanukkah has really come into its own. Atop the water tower of every settlement, a large electric Menorah shines proudly through the night. In the cities, public buildings of every type, display huge Hanukkiyahs (Hanukkah Menorahs) and stores and shops are gaily decorated. Public lighting ceremonies,

held under the open sky, are observed by thousands of spectators. Children and adults alike join enthusiastically in the singing and in the torchlight parades.

Another very beautiful Hanukkah custom has been created in Israel — the torch relay. In Modin, where the Jewish revolutionary spirit

was born, a torch is lit and raced in relay fashion by sturdy young feet all the way to the Great Synagogue in Tel Aviv. There, amidst the awaiting and cheering populace, the Menorah is lighted by the blazing symbol.

Traditionally, Hanukkah was considered a minor festival. But in recent years, thoughtful Jewish parents have tried to make Hanukkah ever more impressive and appealing. By means of Hanukkah observances, they seek to satisfy the yearning of the young for cheerful lights, gifts, and pageantry.

The Miracle Of Judaism

When the question was asked: "What is Hanukkah?" the rabbis answered with the story of the one unpolluted cruse which contained but enough oil for one day's burning and yet, miraculously, sufficed for eight. We may know more history than these rabbis did, but we cannot get any closer to the real miracle of Hanukkah than they, when they told this symbolic story. For, at the time when the Temple was rededicated, the future of Judaism still appeared insecure. No one could have foreseen that the faith of this little people would soon affect the religion of the pagan world, and survive for many centuries.

The miracle of the oil is but another way of stressing the miracle of Judaism and its continuance.

It becomes clear that in Jewish life the outstanding element of Hanukkah is not the victory of arms, nor the national glory and power won by subsequent Hasmonean conquests. The meaning of

the festival is spiritual, not martial. The haftorah of the Sabbath of Hanukkah includes Zechariah 4:6 "Not by

(Continued On Next Page)

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Letter From A Non-Jew At Hanukkah

You showed me the Christmas tree you placed in your home. You thought I would be flattered and pleased. It is a beautiful tree, carefully set up and painstakingly decorated, but I am neither flattered nor pleased. I am somewhat resentful, a little ashamed, and deeply sorry.

To me, a Christian, the tree is a symbol of my most sacred religious holiday. During the Christmas season it is a constant reminder of the birth of our Lord and Savior. It has become, in our home, the mark of our Christianity during the

season of the year when we celebrate the birth of our Christ.

I ask myself what meaning the tree has for you? It cannot be a Christian religious symbol, since you have told me often that as a Jew you do not accept Christ. For you, it must then be no more than a pretty decoration. How can I help feeling resentful when you take my sacred religious symbol and make it a mere "decoration?" And when I hear you refer to it jokingly as a "Hanukkah Bush" I am both resentful and ashamed. Ashamed for you. For your nervous laugh when you say it! For the look in your eyes that cannot quite hide your hope that I will "understand" — and your fear that I might not.

But most of all I'm sorry. Sorry for you. You mentioned

"Hanukkah." I'm learning a good deal about this holiday. I see some of my Jewish neighbors decorate their homes so beautifully in its honor. I hear their children sing pretty songs and tell the exciting and significant story. I just love latkes!

I am sorry that all this is so strange and foreign to you. That you do not give your children an opportunity to partake of its joy and share in its celebration. The Menorah is a wonderful symbol of the light that your people has brought to mankind. Why are you ashamed of it?

Many thanks for wishing me a Merry Christmas. As a really good friend, one of your best, I wish to you a Happy Hanukkah.

Author unknown

Miracle Of Judaism

(Continued From Previous Page)

strength and not by might, but by My Spirit, saith the Lord of Hosts."

For centuries, the feast of dedication has been celebrated in the Jewish home and in the synagogue. Each generation has drawn from it renewed inspiration for meeting its own peculiar problems. If in this, our own day, there is a lack of unanimity as to the message brought by the Hanukkah lights, the differences are on the surface. The fundamental message remains the same — as long as Jews are sincere and loyal, the light of Judaism will not grow dim." — EMILY SOLIS-COHEN

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'Twas The Night Before Hanukkah

'Twas the night before Hanukkah
Boichecks and Maidels.
Not a sound could be heard,
Not even the draidels.

The Menorah was set
by the chimney alight,
In the kitchen the Bubbie
was choppin' a bite.

Salami, pastrami,
a glassele tay,
And Zoyereh pickles with bagels
—oy vay!

Gesundt and geshmack
the kinderlach felt,
While dreaming of taglach
and Hanukkah gelt.

The alarm clock was sitting,
a klappen and ticken,
And Bubbie was carving
a shtikele chicken.

A tummel arose like
a thousand Beruches.
Santa had fallen
and broken his—

I put on my slippers—
ains, zvie, drei,
While Bubbie was enjoying
her herring and rye.

I grabbed for my bathrobe
and buttoned my gotkies,
And Bubbie was just
devouring the latkes.

To the window I ran
and to my surprise,
A little red yarmalke
greeted my eyes.

When he got to the door
and saw the Menorah,
"Yiddishe Kinder," he said,
"Kenahorah."

"I thought I was in
strange hoise.
As long as I'm here,
I'll leave a few toys."

"Come into the kitchen,
I'll get you a dish,
A gupel, a leffel,
A shtikele fish."

With smacks of delight,
he started his fressen,
Chopped liver & knadlach
and kreplach gegessen.

Along with his meals,
he had a few schnappes,
When it came to eating,
this boy was tops.

He asked for some knishes
with pepper and salt,
But they were so hot he yelled
"Oy gevalt!"

He buttoned his hoysen
and ran from the tish,
Your Koshereh meals
are simply delish."

As he went through the door
he said, "See you-all-later.
I'll be back next Pesach
in time for the Seder."

More rapid than eagles
his prancers they came,
As he whistled and shouted
and called them by name.

"Now Izzie! Now Morris!
Now Louis! And Sammy!
On Irving! and Maxie!
And Hymie! And Manny!

He gave a geshrey
as he drove out of sight
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At Hanukkah We Also Dedicate Ourselves

The word "Hanukkah" means dedication. The Hebrew name of this Festival of Lights points to the major theme of this holiday. We rejoice at this season because the victorious Maccabees recaptured the citadel of Jewish religious life — the Temple. The Ner Tamid was kindled again symbolizing an undying allegiance to the faith of Israel. Dedication to an ideology or an institution is not a solitary event, but part of a dynamic process that must be re-enacted in each generation.

AS OUR ANCESTORS kindled the flame of the eternal light in the Temple on Zion, so are we impelled to

rededicate the modern sanctuaries of our faith — the synagogue and the home. Working together in a cooperative spirit, these two centers provide the major means for the expression of our religious faith.

We must establish the synagogue as a sanctuary for worship. This can be achieved only through participation of individuals.

Religion is not what it does to us, but what we do with it...

When people participate in worship, they find it a dynamic and moving experience. We must understand that the effect of religion is not what it does to us, but what we do with it.

Religious faith is the product of intellectual as well as prayerful meditation. As Reform Jews, we assert that our minds are ever open to search for and welcome all

truth. In the studies we pursue in the synagogue, we learn to blend these new truths with our ancient heritage.

AS THE SYNAGOGUE is a communal place of worship — so the home is each man's sanctuary. Husband and wife are priest and priestess in their own household. The family still remains as the strong link in the chain of tradition. In our busy and impersonal modern world, the home must once again fulfill its historic mission. It must meet the challenge and responsibility of filling our lives with a sense of the sacredness of all human experience.

We should seek every available means to draw upon our rich religious heritage to beautify and enhance home celebrations. The family is the most important influence in our lives. It is our responsibility to realize the great potential strength of familial experience. The blessings of a rich home life can be ours, if we strive to attain them.

AT THIS HANUKKAH season, we are inspired to renew our allegiance to an age-old partnership — the synagogue and the family. In this blessed land of freedom, Judaism has a golden opportunity to attain unprecedented achievement. If the synagogue and home remain faithful to their duty — if they rededicate themselves to lighting the lamp of religious faith — then the American Jewish community truly will have rekindled an Eternal Light. — RABBI J.P. WEINBERG

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Mattathias' Speech To His Sons

When the days of Mattathias drew near that he must die, he gathered together his sons and said unto them: "In our days, tyranny and cruelty have gained the mastery, and our religion and laws are threatened with extinction. God's wrath rests upon His people. But you, my sons, be ye very zealous for His Law and ready to give your lives to preserve God's covenant with your fathers.

"Call to mind the heroic deeds which our fathers did in times of trial and sorrow, and you also, by showing

yourselves strong, may receive great glory and create for yourselves an undying name. Was not Abraham found faithful when he was tested by God with the command to offer up his son Isaac? Joseph, in the hour of his trial in Egypt, kept the commandments. When the spies brought their disheartening report of the land of Canaan, Caleb stood forth, though the people threatened to stone him, and bore faithful witness to the land. Joshua fought the battles of his people. Elijah was exceedingly zealous for God's Law, and stood well

nigh alone against the enemies of his people. Daniel was saved from the mouth of the lions because of his uprightness.

"Thus, my sons, consider ye how from generation to generation, none that put their trust in God have wanted for strength. Ye also be not afraid of the arrogant boastings of the blasphemous Antiochus, for his kingly glory shall speedily decay and become dust of the earth. Today he may be lifted up as a king, but tomorrow, he shall be laid in the dust and his evil purpose against Israel shall become as nought.

"Be strong, my sons, and of good courage. Show yourselves true sons of Israel, for therein shall ye obtain glory."

Dr. D. de-Sola Pool

Light Notes On Hanukkah

IN THE CELEBRATION of Hanukkah, the miracle we recall that the oil in the Menorah of the Temple, re-entered by Judas Maccabeus after his victory over the Syrians, enough only for one day but miraculously lasting for eight. However, the real miracle is how heavily outnumbered were they and so little did they have in the way of equipment.

DID YOU KNOW that Judas Maccabeus is one of a handful of military leaders honored with a statue on the

grounds of West Point Military Academy? If he had lost his fight against Antiochus, there would have been no Judaism and ultimately no Christianity.

LONGFELLOW wrote a dramatic poem about Judas Maccabeus and Handel composed a symphony on the same theme. Emma Lazarus, author of the famous inscription on the pedestal of the Statue of Liberty wrote several odes to

(Continued On Next Page)

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Light Notes

(Continued From Previous Page)

the Menorah and Hanukkah.

IF YOU'VE LOST your fortune and are trying to recoup, the Hanukkah lamp may help you out, according to J.L. Peretz. This famous Yiddish author wrote a story on how the candelabrum helped a man regain his wealth.

NOT ONLY financial assets, but faith and ideals are to be recaptured by the Hanukkah lamp. A feuilleton by Theodor Herzl tells how this was achieved in one notable instance.

THE RABBIS were averse to people going into debt, even for religious purposes. But they made an exception of Hanukkah candles, even if you had to borrow to buy them. Fortunately, they are cheap. Even a beautiful Menorah made in Israel can be purchased very reasonably.

IN ISRAEL, Hanukkah is observed by marchers carrying lighted torches. Many Israelis hike to the village of Modin, nestled in the hills beyond Ben Shemen not far from Lod. Here the rocks, caves and stumps are the same as when old Matathias and his five sons farmed the hard soil and raised the banners of Judea aloft to fight off the pagans who would have destroyed Judaism and monotheism.

THE PRACTICE of giving presents on Hanukkah stems from an earlier custom of giving "Hanukkah gelt" to children and to indigent "yeshiva bachurim."

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How To Observe Hanukkah

Each home should have its own Hanukkah Menorah. In some families, it is customary for each member of the household to have his own Menorah.

The entire family should participate in the lighting of the Hanukkah candles.

ON THE FIRST NIGHT of Hanukkah, one candle is lit. On the next night two candles are lit, and another candle is added each night until eight are lit on the eighth night. For the sake of continuity through the eight days, the same shamos ("servant") candle is used for the eighth day when the shamos lights

the other candles and then is extinguished, except for the eighth day when the shamos finally is allowed to burn out.

The first candle is placed at the far right of the Menorah and one candle is added each night, but always beginning at the far right. However, the candles are lit from left to right to denote the importance of each day of Hanukkah.

On the fifth night of Hanukkah, each member of the family may make his charitable contribution. Contributions may be sent to a charity or institution of one's

choice, a Temple Fund, or brought to Religious School and added to the Keren Ami collection.

ON FRIDAY EVENING, the Hanukkah lights are kindled before the Sabbath lights.

The Hanukkah lights also must be kindled in the synagogue, but they do not absolve one (not even the one who kindled them in the synagogue) from kindling the Hanukkah lights at home.

The traditional delicacy associated with Hanukkah is potato pancakes, Latkes. Legend teaches that Jewish housewives fed the Maccabean patriots pancakes when they stopped to rest in their villages.

Blessings Over The Candles

BEFORE LIGHTING THE HANUKKAH CANDLES, RECITE THE FOLLOWING PRAYER:

Lord our God and God of our Fathers, as in days of yore our father rededicated the Temple on Mount Zion, so may we each year, in light or in darkness, reconsecrate our shrines unto thy service. May these lights be as the light of truth and peace, which shall shine forth from this sacred place. May they kindle joy and courage in our hearts. May their rays go forth like the light of good deeds into the spirits of all men. Enable us to purify and rededicate Thy house ever anew by purifying and rededicating ourselves. May our worship be acceptable in Thy sight and may the faith of Israel ever inspire us to seek the truth, to serve man in loving kindness, and to cling steadfastly unto Thee. Amen.

THE "SHAMOS" IS LIT AND THE FOLLOWING BLESSINGS ARE RECITED:

Baruch Ata Adonai

Eloheni Melech Ha-Olam Asher Kid-Shanu Bemitzvosov Vetzivanu Lehadlik Ner Shel Hanukkah.

Baruch Ata Adonai Eloheni Melech Ha-Olam She-Asa Nisim La-Avosenu Bayamim Ha-Hem Bazman Hazeh.

(On the first night only add the following benediction:)

Baruch Ata Adonai Eloheni Melech Ha-Olam Shehecheyanu Vekimanu

(Continued On Next Page)

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Xmas No Longer Problem

By RABBI J.W. GROLLMAN

For whatever it's worth, I think that a recent article in one of our local papers was way off base.

It had to do with Christmas and the traumatic impact it has upon the Jewish community.

To read the comments, you would think that those of us, who are Jewish suffer severe anxiety and intense depression because we are denied the pleasures of Christmas.

EVEN WORSE — that most of us cannot stand the pressure and that eventually we succumb and surrender to Christmas observance.

Nonsense!

Christmas has lost much of its allure for those who are not Jewish — harried by the

shopping, the crowds, the commercialization, the superficial glitter and tinsel! Committed Christian clergymen and others bemoan what has happened. As a result, it's not surprising that by and large in the Jewish community, with the arrival of the Yuletide — it's a ho hum attitude.

Yes, I suppose that in our congregation there are a few families who do have Christmas trees. But I daresay the number is so infinitesimal it's hardly worthwhile talking about it. Perhaps in other congregations the situation is somewhat different. Why then all the pub-

licity? Well, all it takes are the antics of a few meshuganahs to make a news story.

IF THERE IS any place where Christmas still remains a problem for us, it's in some of the public schools — some, not all. But outside of Christmas being a day off and an opportunity for the family to be together, Christmas has long ceased to be an acute Jewish dilemma.

Thanks to Israel and an ever-growing sense of Jewish pride and Jewish education, it's not to Christmas but our own precious and rich Jewish heritage and we Jews look for salvation.

Some Hanukkah Games

Dreidle is an old Hanukkah game. This is the top with Hebrew letters on the sides. In playing the game, it is like the game of put-and-take. Gimel stands for gantz — the whole pot. Hay-halb-player takes half the pot. Shinshtel-player loses, must put one item into pot. Nunichts — take nothing. Candy or nuts may be used for the pot.

Variations are: have each letter represent a different numerical value. As soon as a player reaches a score agreed upon, he wins. Or whoever scores the highest

number of plays agreed upon, he wins.

Another variation involves skill: each player gets an equal number of tries. The player who can spin the dreidle for the longest wins.

Or you can play. Hide the Dreidle — and variations of Hot and Cold — using "Rock of Ages" as a clue, singing softly when far away and increasing in volume as the individual gets closer to the hidden dreidle.

PIN THE CANDLE on the

(Continued On Next Page)

Blessings Over The Candles

(Continued From Previous Page)

Vehigianu Lazman Hazeh. Using the "Shamos" candle, kindle the lights in the Menorah, lighting one candle the first night and adding a candle every night for eight nights.

AFTER THE CANDLES

ARE LIT, RECITE THE FOLLOWING:

"We kindle these lights on account of the miracles, the deliverances, and wonders which Thou didst work for our fathers, by means of Thy holy priests. During all the eight days of Hanukkah these lights are sacred; neither is it permitted to make any profane use of them, but we are only to look at them, in order that we may give thanks unto Thy name for Thy miracles, Thy deliverance and Thy wonders."

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First Jewish Group To Visit Egypt, Jordan and Israel

By STEPHEN L. GOLDMAN

Although the group's three day stay in Amman was relaxed, their leader, Rabbi Albert Lewis of Temple Beth Shalom in Haddon Hts., N.J. was tense the whole time. He was never quite sure what the Jordanian authorities might do.

Rabbi Lewis is not a novice adventurer. Soon after the Six Day War he masqueraded alone into Egypt for six days as a reporter for a Catholic newspaper. During that time his true identity went undetected.

Hanukkah Games

(Continued From Previous Page)

menorah is another game. Make a menorah out of cardboard. Pin it to wall. Let each player in turn be blindfolded and whoever comes closest to pinning the candle in the proper place wins.

Hannah Says: One person issues order, prefacing each order by "Hannah says" or "the King says". Orders in the name of Hannah are to be obeyed instantly. Those in the name of the king are to be ignored. The orders should be issued in rapid succession. Anyone who makes the wrong response is eliminated from the game. The last one to remain in the game takes over the issuing of orders.

The dinner table should be decorated in festive style, using the Hanukkah theme for a centerpiece.

ted. Although he shared his experiences with his Catholic readers, he missed the joys of reminiscing with traveling companions.

BUT RECENTLY, he reminisced about an incident which occurred in August, as he was leading a group of 24 trusting adventurers from Jordan through an Israeli border checkpoint. Each person with a camera was required to take a picture of the floor or the ceiling. Visitors to Israel from Jordan are always carefully screened, and even though they were allegedly an American synagogue group led by a Rabbi, they were still suspect. To verify that their cameras shot pictures and not bullets, Israeli border security police required all cameras to

be pointed at the floor or ceiling — and then operated.

The Israeli security police had reason to be suspicious — for this was the first group of its type to visit Israel from Jordan and Egypt.

THE GROUP'S trust in Rabbi Lewis was honored, for not only was their 18-day journey safe, but the memories that they have brought back have so far proven to be indelible.

Just how indelible was evidenced recently when the met at a Haddonfield, N.J. home to show slides and photographs. As each slide was flashed before the group, sighs of intimacy filled the room, and voices volunteered details that the slides blurred or missed.

(Continued On Next Page)

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Wabash's Wolf Store Of 1865

(Continued From Page 5)

Wolf was alive, in addition to his interest in the store, he was also the owner of considerable farm properties in the area. He bought and sold horses, and according to Harold, at one time he had fifty horses on one of his farms. Benjamin Wolf and David Beitman, as well as their sons, were active in the civic life of Wabash. They were members of the Kiwanis and Rotary Clubs, and served as members of the board of directors of the local banks.

At the same time, the Beitman and Wolf families were among the organizers of Rodef Sholem Congregation in 1868, and of the Rodef Sholem Cemetery. Members of these two families were active in the congregational life of the community. When itinerant Jews came to the city, they usually were directed to the Beitman and Wolf store. Collectors for Jewish institutions in America and Israel invariably found their way to the store, asking for donations. They also solicited from the other Jewish merchants in town.

ACCORDING TO Harold Wolf, the store did about \$40,000 in business in 1934 during the depression years. At that time, in addition to the owners, Ed and Leo Beitman and Harold Wolf, ten or twelve people were employed. According to Harold, the business grew and prospered because it always tried to live up to its slogan, "Satisfaction Guaranteed or Your Money Back." Like many old, established businesses, the store has continued to sell the finest lines of clothing.

Unfortunately, we do not have much information about members of the Beitman family. On the retirement of David Beitman, sons Ed, Isaac, and Leo were in the business. By 1934, Ed and Leo Beitman were partners with Harold Wolf and Eugene Wolf. In 1979, no member of the Beitman family is connected with the business.

Harold Hagee, a long-time employee of the store, joined into partnership with Harold Wolf in 1948.

The history of the store is tied up with the history of the family. Benjamin Wolf married Julia Kittner of Peru, who was a cashier in the store, in the late 1860's. They had one child who died at birth and a son, Henry, was born in 1870. Henry was connected with his father's store until he died of what is now believed to have been leukemia.

Mrs. Benjamin Wolf died in 1890. After her death, Benjamin brought his niece, Hannah Wolf, to Wabash from his German village. Hannah was born in 1867. She kept house for the Wolfs until she married Isaac Beitman. She died in 1901 and left no children. After his son's

death, Benjamin brought Hannah's brother, Eugene, to Wabash to replace Henry in the family business. Eugene later became a member of the firm. He married Rachel Simon, and they had two sons, Irvin and Jack.

In 1900 Benjamin took a second wife, Emma Mandelbaum, one of eight children of Moses and would bring that money to Beitman and Wolf and say, "You keep it for us." Harold recalls Mr. Beitman's saying, "This got to be quite a burden because it was such an enormous amount." While Harold himself does not know what amount of money the partners were holding, he relates that they made up their minds one day that they were going to return all of it to the farmers. David Beitman and Benjamin Wolf, using a horse

(Continued On Next Page)

Group Visits Egypt, Jordan, Israel

(Continued From Previous Page)

Although most home slide presentations suffer heavy dozing casualties, this group escaped without any.

During the journey's first six days in Egypt, they observed how the Egyptians have survived so many thousands of years without steam irons. A Cairo ironer held water in his mouth — and orally sprayed it on the tablecloth he was ironing, as needed. Fortunately, since only a few diseases, such as hepatitis, survive boiling water, the practice wasn't as unsanitary as it seemed.

ALSO OBSERVED was the Moslem faith in the protective powers of certain shades of green and blue. Many Moslem homes are painted these colors to repel evil forces.

While in Cairo, the group visited Temple Ben Ezra, a twelfth century synagogue. There, they completed the first minyan that synagogue has had in many years. According to Rabbi Lewis, from the way their hosts conducted the ser-

vice, they were reaching far back into time, trying to remember liturgy rarely used and almost forgotten.

From Egypt, the group flew around Israeli airspace, over Syria and into Jordan.

Although the group was the first American synagogue group to visit Jordan, they were certainly not the first American influence on that Kingdom — as an empty can of Schlitz beer lying discarded in a Jordanian amphitheatre testified.

THE GROUP agreed that the resemblance between Amman and Jerusalem was striking. The only obvious difference was the lack of trees and Jews in Amman.

To visit Petra, a once bustling community where 15,000 people had lived in caves gouged out of the cliffs and mountainsides, a horseback journey was required. Petra, whose population is now extinct, was a key toll station along the ancient trading routes. The fact that only caves — and not people — remain, should serve as a warning to the toll collectors of our nation that theirs is an uncertain future.

Some of the high points of the nine days in Israel were Jeff Shapiro's Bar Mitzvah at the Temple Wall, and the TV antennas reaching for the sky from Bedouin tents.

A LOW POINT of the Israeli adventure was the deep shaft and tunnel to an underground cistern at Megiddo. It was a shaft, tunnel and well like that which used as a model for the Tunnel of David in his epic, *The Source*.

The trip was not leisurely. Many days were started between 2:30 a.m. and dawn. Yet, despite the lack of sleep and the international hostilities of recent years, the group enjoyed cordial relations with the Jordanian and Egyptian populations and with each other.

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Wabash's Wolf Store Of 1865

(Continued From Previous Page)

and buggy, then visited the farmers, and according to Mr. Beitman, they had a difficult time convincing the farmers that the banks were safe and to take their money back.

Harold Wolf also reports that in those days, the farmers brought their produce in through the doors and would not take money in exchange, because they did not trust the currency. The store had aluminum tokens, and these tokens were used as exchange, so that whenever they wanted to buy anything, they would bring these tokens in.

IN RECOUNTING the history of the store, Harold Wolf also described how he entered the business when he was eleven years old. As he recalled it, "My first job in the store didn't amount to much. In those days, a lot of shoes had buttons on them. Ladies' shoes, especially, had as many as fifteen buttons on them. They would lose buttons or lose or gain weight and want them tightened or loosened. And so, on Saturday mornings it was my job to put these new buttons on. Now it wasn't very often you could match buttons. You can imagine how it would look, but they didn't care. You might have some brown buttons and some tan buttons, but that was my job. That old machine (I think if I looked hard enough I could find it) had a coil of wires around the

top and a slide where the buttons would slide down, and a foot pedal. It was an improvised thing, but it did the job."

While Harold was growing up, Beitman and Wolf continued to expand and occupied several locations. It now occupies a corner building, half of which is devoted to men's clothing and the other half to women's clothing. While Benjamin Caroline. The birthplace of Moses is not known, but he was born in 1840 and died in 1907. Caroline was born in 1842 in the same town as Benjamin, and came to this country when she was fifteen years old. The marriage of Emma and Benjamin was blessed with four children. One child died in infancy. Daughter Gladys was born in 1905, and twin sons Harold and Donald were born in 1906. At that time, Emma Wolf was forty-two and Benjamin, sixty-four. Donald, who suffered heart trouble, died in 1925 not long after his graduation from the local high school.

BENJAMIN WOLF died on March 13, 1912. In 1888, he was one of the organizers of the Wabash National Bank, and served as a member of its board of directors for several years. In 1902, Wolf sold his holdings in this bank and

became one of the incorporators of the Farmers and Merchants Bank of Wabash. He was a member of the board of directors of this bank until his death in 1912. The Wabash County History printed the following about Benjamin Wolf: "He was highly regarded in business and other circles in Wabash, and he is remembered as one of the admirable citizens of the town."

When the German holocaust began in the 1930's, the Harold Wolf family received many requests from relatives in Germany to help them come to America. Harold provided the necessary documents and guarantees to succeed in helping twenty relatives to leave Germany.

The war brought other changes into the life of Harold Wolf. In 1942 he was drafted into the U.S. Army Air Corps. While waiting in New York to be shipped overseas, he met his future wife, Raye Kaplan. In 1943, while Wolf was in England, his grandmother,

(Continued On Next Page)

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Wabash's Wolf Store Of 1865

(Continued From Previous Page)

Caroline Mandelbaum, died at the age of 101. Her death was quite a blow to Wolf. She had outlived six of her eight children.

Harold Wolf returned to America on September 3, 1945, and was married to Miss Kaplan in Cincinnati on October 3, 1945. The couple are parents of two daughters, Minda, born in 1950, and Donna, born in 1957.

IN 1973 Harold Wolf was named Wabash's "Distinguished Citizen of the Year." Tribute was paid to Harold for his interest in youth and for helping a num-

ber of them financially through college. Recognition was made of his years of service as an active member of the Chamber of Commerce, and of his nine years as a member of the Wabash School Board. Mention was also made that Harold is a past exalted ruler of the Elks and former district deputy.

The story of the Beitman and Wolf families in a sense is the same as the story of the Jewish community of Wabash. The first known Jew of Wabash was Michael Hyman, who emigrated to the United States in 1839, and came to Wabash in 1846, where he opened a small grocery store. He was joined by his brother, Leonard, in 1852. David Bach came to

Wabash in 1854 and married Rachel Hyman, a sister of Michael and Leonard. They were the parents of five children. Jacob Hyman is the first known Jew born in Wabash.

By 1868 there were enough Jews in Wabash to form a congregation. Although they had no house of worship, they formed a committee with C. Herf as chairman, N. Hyman as treasurer, and W. Klein as secretary. A more permanent organization, Rodef Sholem Congregation, was formed on December 21, 1973, with the following officers: L. Hyman, president; David Bach, N. Herf, and C. Herf, first trustees.

In 1854 C. Herf, M. Hyman and L. Hyman purchased an acre tract of land for Jewish burials. The gentlemen held this ground until Congregation Rodef Sholem was organized in 1873, when it was donated to the congregation. In 1913 an additional one and one-quarter acre of land was purchased by

(Continued On Next Page)

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Wabash's Wolf Store Of 1865

(Continued From Previous Page)

the congregation for burial purposes. Although there is no longer a Jewish congregation in Wabash, a trust fund was created so that the Jewish Cemetery is in excellent shape and still being used. Approximately three hundred Jews from Wabash and surrounding area are buried in the cemetery. Four Jewish Civil War soldiers from Wabash are buried in this cemetery.

Among the early rabbis who served Rodef Sholem Congregation were Rabbi Max Moses, 1877-1878; Rabbi Ferdinand Becker, 1878-1882; Rabbi I.M. Bloch, 1882-1883; and Rabbi Nusebaum, who came from Petersburg, Virginia.

PRIOR TO WORLD War I, there were approximately one hundred Jews living in Wabash. Most of them found employment with the Pioneer Hat Factory, of which Nathan Meyers (a Wabash Jew) was one of the owners. When the factory closed, Jews began to leave the city. In 1979, only four Jewish families live in Wabash. They are the Wolfs and the son and grandson of Mr. and Mrs. Abe Sposeep, who came to Wabash in 1926 and started a scrap yard. Sam Sposeep, the son, manages this business with the help of his son, Michael, who is also an attorney, and who was elected city judge of Wabash. The widow of Robert Zimmerman and her family also live in Wabash.

Of special interest to people who visit Wabash is the magnificent statue of President Abraham Lincoln, which was placed on the Court House lawn on May 31, 1932 by a member of a local Jewish family. This monument was a gift to the city by Alexander New in memory of his parents, Isaac and Henrietta New, who came from Bavaria in 1840. After living in New York and Atlanta, the New family came to Wabash, where they operated until 1933. Alexander New was a successful lawyer who provided \$75,000 for this memorial to his parents. It is reported that a crowd estimated at 6,000 people attended the dedication of the statue

created by the well-known sculptor, Charles Keck.

Sources of information about the Beitman and Wolf store and family histories are as follows:

Interviews with Harold Wolf

Wabash County Histories

Transcript of interview with Harold Wolf by George Dingley of Wabash

Material in the archives of the Indiana Jewish Historical Society

(The following account of the

Beitman and Wolf store founded in Wabash, In. in 1865 is from "From Peddlers To Merchants" published by the Indiana Jewish Historical Society and written by Joseph Levine of Fort Wayne.)

(Editor's note: If you would like a copy of this article or more information, you can contact the Indiana Jewish Historical Society, 215 East Berry St., Fort Wayne, Ind. 46802).

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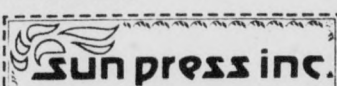
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The very high lecture fees demanded by some popular Israeli speakers in the U.S. has had repercussions in Israel. Reports that honoraria run up to the thousands of dollars has provoked severe criticism here. The feeling is that distinguished Israelis should be happy to throw themselves into the public relations and information campaigns in behalf of Israel without seeking to make personal profits.

Of course personalities holding official positions can not charge a fee for making appearances. Members of the Israel diplomatic family in the U.S., from the Ambassador down, are in constant demand to speak at public meetings, Jewish and non-Jewish, and give of themselves freely and often to the point of personal exhaustion.

But when figures like Abba Eban, Moshe Dayan, Yitzhak Rabin and others, who are no longer in official posts, go to the U.S. they sometimes put their calendars in the hands of a professional lecture bureau, and the latter fixes the fees which the market will bear. The demand is so great that synagogues, social and fraternal organizations, educational bodies, fund-raising agencies and others drive the price up by their insistence on getting the names with box office appeal.

In fairness, it should be added that all of these people budget a certain number of appearances which they contribute to the U.J.A. or Israel Bonds, but thereafter they feel they are entitled to capitalize on their reputations and abilities, no less than prominent musicians, movie stars or famous authors. And so long as the American audiences create the demand for the biggest and the best, and are willing to pay, who can criticize the lecturer whose agent asks for — and receives — \$5,000 or \$10,000 for each appearance? — A.C.

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SHALOM...TODAY IS FRIDAY, DECEMBER 7, 1979

VOLUME XLVI, NUMBER 13



STRIKE CALL LOSES — A significant defeat for Yerahm Meshel, who heads Histadrut, the general labor federation, was administered when his demand for a nationwide strike because of the new stringent economic measures was denied. He is shown exhorting the workers to strike, but since has been unusually quiet. (See Samson Krupnick's column on the new economic policy in this issue.)

Anger At Iranians Rubbing Off On Jews

By RANDY MEDOFF

LOS ANGELES (P-O) — A little-noticed but increasingly disturbing aspect of the anti-Iranian riots in Beverly Hills last week, is the fact that many of the demonstrators were neo-Nazis and were yelling anti-Semitic slogans.

On Nov. 9, a small group of Iranian students marching in Beverly Hills were attacked by over 1000 angry, flag-waving Americans — including a contingent who were wearing shirts that proclaimed "White Power", the slogan of the American Nazi movement. Several of the demonstrators were overheard shouting "Go back to Israel!" at the Iranians — a chilling reminder of how an angry, ignorant mob might turn on Jews in the same fashion that they turned on the Iranians.

SOME OF the rioting Americans who were interviewed later spoke frankly of how they enjoyed engaging in the violence. "It was great," one bragged, "We threw rocks at them." Another enthusiastically described how he had bloodied one of the students: "I just kept pound-

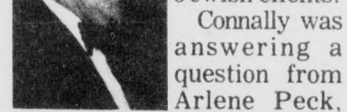
ing his face with the pipe until his blood started flowing."

That same afternoon, a massive anti-Iranian rally was held at the U.C.L.A. campus under the auspices of a student group called the Society for the Abatement and Vehement Extermination of the Minority Encroachment (S.A.V.E. M.E.). One of the group's spokesmen declared, "The Iranians are only part of the problem. We've also got to deport all the Blacks and the Jews." During the rally, there were repeated shouts of "White Power" and "America: Love it or Leave it".

MANY JEWS here are visibly disturbed by the undercurrents of anti-Semitism at the anti-Iranian rallies. Rivka Wentz, a Jewish co-ed at U.C.L.A., voiced the sentiments of many when she said, "I think that this is a sign of things to come. These so-called 'American patriots' who enjoy beating up Iranians will be twice as vicious when they turn on the Jews. I think that in a few years, America is just not going to be a very safe place for Jews to live."

Connally Has Many Clients Who Are Jews, 2 Arabs Only

ATLANTA, GA. — John Connally told a luncheon at the Atlanta Press Club that for every Arab client, his law firm has 15 Jewish clients.



Connally was answering a question from Arlene Peck, columnist for The Post and Opinion, who asked: "In view (of the fact) that you have had financial dealings with these Arabs, do you think that you could remain impartial in your dealings with the Arabs as a presidential candidate, considering your business dealings with them? What other Arab dealings do you have that are unknown to the American public?"

WHEN CONNALLY responded with a question of his own, "Well, in what context, in relation to what?", Peck continued:

"In relation to a sell-out of Israel."

At this point Connally then dwelled on his Jewish clients.

"I know 500 Jews in this country, so I guess I would have a difficult time being impartial and objective as I suppose Arabs would get the short end of the stick."

His response brought forth laughter and applause, and Connally continued: "We have something over 8000 different clients and the idea that we have two clients that are Arabian," at which point Peck interjected: "Is it only two?" and Connally continued, "the only two that I know about. And the idea that these two could influence my professional judgement or prejudice as an individual is too remote to consider."

PECK OPENED the confrontation with the former Texas governor by asking: "Mr. Connally, we know of your Arab partnership with Gilbraith Pharon, who now owns the National Bank of Georgia, and in the Main bank of Houston and how your

law partner, Frank Van Court represents Pharon's interests in Georgia. Also you have financial interests with multi-millionaire Saudi Arabian, Adnan Khashogi, who in fact is among those Arabs who are buying out America. In view of this do you think that as a presidential candidate you could remain impartial and what other Arab business interest do you represent that are unknown to the American public?"

Connally interrupted the long question, when Peck mentioned Pharon. "Now, young lady, how do you know that, Let me interrupt you on that."

AT THIS POINT, Peck continued her questioning, the only question asked at the luncheon concerning Israel and the Arab oil situation. "Do you not have partnership with him in the Main Bank of Houston?"

Connally responded: "No, I've sold it and so has he ... neither one of us owns it."

Freezing Project Renewal Opposed by Yadin and Katz

TEL AVIV - Stong exception to indications that Project Renewal might be abandoned as a result of the critical economic situation was taken by Deputy Premier Yigael Yadin and Labor and Social Affairs Minister Israel Katz.

YADIN THREATENED to resign if Project Renewal became a casualty of the retrenchment program, but conceded that the number of neighborhoods to be aided might be curtailed. Yadin said that he felt a personal commitment to both the slum dwellers and the Jewish communities abroad to ensure the continuation of the project. He added that the program was based on an agreement between the government and world Jewry.

Katz told senior ministry officials that the plan to make large-scale financial and

Not yielding, Peck asked: "But you have had recent ties in the Main Bank of Houston?"

Connally: "Not partnership, no, we were stockholders in the same bank, that's all."

PECK: "Did also your law partner, Frank Van Court, who represented Pharon's interest in Georgia and is now on the board of directors of the National Bank of Georgia, still a law partner of yours?"

Connally: "No, he's not, he was, he quit and went to work for Pharon on a full-time basis and we were sorry to lose him."

Peck: "Also you have financial interest with multi-millionaire Saudi, Adnan Khashogi."

Connally: "I have no partnership with him, no interest with him and do not know the man, financial interest with him, up one side and down the other, direct or indirect, or board of directors."

social investments in upgrading selected underprivileged neighborhoods must continue even in a period of budgetary cuts.

THE JERUSALEM POST, which reported the comments of the two officials, did not report who was recommending that Project Renewal be frozen. Launched two years ago under prodding from Prime Minister Begin, the project called for an expenditure of \$1.2 billion, half from world Jewry and half from Israel over a five year period.

At the recent session of the Jewish Agency board of governors, it was reported that \$60 million had been contributed to Project Renewal by U.S. Jewry and that \$5 million in cash should be available by the end of the year. The same figures for the rest of the Jewish world were \$45 million and \$3.5 million.

Sukkah Erected At Nuclear Site

BOSTON - How Jewish activists participating in the Oct. 6 demonstration at Seabrook, N.Y. protesting the construction of a nuclear plant there, erected a sukkah which became a main attraction for the many Jews in the thousands who congregated at the site was told in The Jewish Advocate here.

Karen I. Zweig, a member of the Boston Committee to Challenge Anti-Semitism, and 10 others, five of whom were non-Jews, erected the sukkah. As the booth was being erected, many of the protesters, including a pastor from Indiana, asked to participate.

Ms. Sweig addressed the rally, explaining the Jewish concept of the sacredness of land. She received rounds of applause. After the rally, dozens joined together in the sukkah for the blessings over the lulav and the etrog, following by singing of Hebrew folk songs.

The Sports Post

College Basketball Preview

By SHELDON WALLMAN

Is there light at the end of the tunnel? Last year was certainly the low water mark in terms of Jewish participation in big-time college basketball. Had this declining trend continued, the game could have become 'Judenfrei' in a decade. Now while I can't claim that we are in the midst of a renaissance, I can report that the trend has been reversed, thanks to a number of transfers and promising freshmen. Competition for 'Player of the Year' honors is too wide-open at this point to speculate of an eventual winner.

DIVISION I

The Backcourt

Brian Magid — George Washington - 6:2 (Sr) from Silver Spring, Md. It was a war of attrition for GWU last year with Brian one of the few Colonials to escape serious injury. As a survivor, he was assured a starting slot and re-

sponded by scoring 12.3, shooting 52% and handing off for 1.8 assists. The Indiana Pacers of the NBA chose Brian as a future pick in the 8th round of last year's draft. His value lies in a long range jump shot that counts for three points under the new NBA rules.

Hal Cohen — Syracuse - 6:0 (Sr) from Canton, N.Y. Hal started for the highly ranked Orangemen last year, hitting for 8.5 pts and 3.1 assists while shooting 56%. This past summer he led the U.S. team in scoring at the Pan-American Maccabiah Games. Two highly regarded freshmen are challenging Hal for the starter's berth.

Glen Consor — Boston U. - 6:0 (Sr) from Bayside, N.Y. Glen played a key role in BU's improved fortunes last season, but he is still looking for that one big year.

Craig Wiener — Tennessee - 6:3 (Fr) from Memphis, Tenn. Craig is a big guard who averaged 14.5 pts, 9 rebounds and 7 assists in high school. This past Spring he played for the winning team

in the Tennessee AAU State Championships and this Summer he started for the U.S. Pan-American Maccabiah team. Craig is viewed as an impressive, team oriented player, who will back up the starting point guard in his frosh year.

Dave Blatt — Princeton - 6:3 (Jr) from Framingham, Mass. Dave started the Tiger's last 20 games and is expected to start again this season. He is a hard-nosed defensive player who must learn to look for his shot.

Mike Alter — Harvard - 6:2 (Fr) from Northfield, Ill. Like Craig Wiener, Mike is a freshman who has been around. After being tabbed All-Suburban in the Chicago area, Mike toured the USSR with an AAU team and played in the Junior Olympics competition. He will start out on the bench.

Willie Sims - LSU - 6:3 (jr) from Queens, N.Y. Willie's erratic play will keep him on the bench but he can score points in bunches.

Bob Epstein — Lehigh - 5:7 (Sr) from York, Pa. Although he is one of the smallest players in Div. I, Bob has been named tri-captain and has a strong shot as a starting berth.

Gregg Polinsky — Northern Arizona - 6:3 (Jr) from St. Louis, Mo. Gregg transferred in from the U. of New Mexico where he failed to get sufficient playing time. He hopes to get his big chance in the Big Sky Conference.

Or Goren — Houston - 6:3 (Soph) from Kibbutz Mishmar Maemek, Israel. Or has been shifted to the backcourt this season after scoring 4.8 pts as a small forward last year. He has excellent range on his jump shot.

Jeff Posner — Rider - 6:2 (Sr) from Oceanside, N.Y. In his first year at Rider, Jess was second in scoring with a 12.5 average. However, word

has reached me that Jeff may not suit up this season.

The Frontcourt

Joe Jolson — Yale - 6:5 (Sr) from Cincinnati, Ohio. A three guard offense pulled Joe out of the line-up last year until an injury brought him back. Joe overcame this callous treatment to score 8.0 pts and collect 5.7 rebounds.

Dan Schayes — Syracuse - 6:11 (Jr) from DeWitt, N.Y. Father knows best! Poppa Dolph warned Dan against attending Syracuse because

SCHAYES their center and power forward were only sophs. But Dan wanted to play in his hometown and so now he is a junior, the big men are seniors and he is still a reserve, albeit one who contributes.

Ron Marks — Temple - 6:6 (Jr) from Philadelphia, Pa. Ron wasn't happy with his court time at Colgate and has returned home to the Owls. Playing time won't come easy at Temple either.

Mike Kosterlitz — U. of New Orleans - 6:6 (Soph) from Pittsburgh, Pa. In an odd turn of events, Mike left Bentley, a Div. II school, after his freshman year because of the usual reason: lack of court time. He transferred to a Div. I school where they are looking for help under the boards and, apparently, his playing time will be generous.

Mike Feigenbaum — Ohio - 6:5 (Fr) from N. Woodmere, N.Y. Mike had outstanding high school stats, averaging 21 pts, 15 rebounds and 3 assists. He was one of Long Island's leading players and performed well in the N. Y. State Empire Games. He was named third team All-New York State. Ohio's small forward is a senior and the team captain so Mike is expected to collect splinters his first year.

Russ Weisenberg — Denver - 6:5 (Soph) from Long Beach, N.Y. Russ joined the squad and magically Denver posted its first winning WEISENBERG season in six years. Russ averaged 5.1 pts and 2.4 rebounds as a frosh and is expected to be a top reserve this season.

Sam Kroll — Brown - 6:6 (Jr) from Norfolk, Va. Sam played more as the season progressed and he hopes the trend will continue this year.



Wallman



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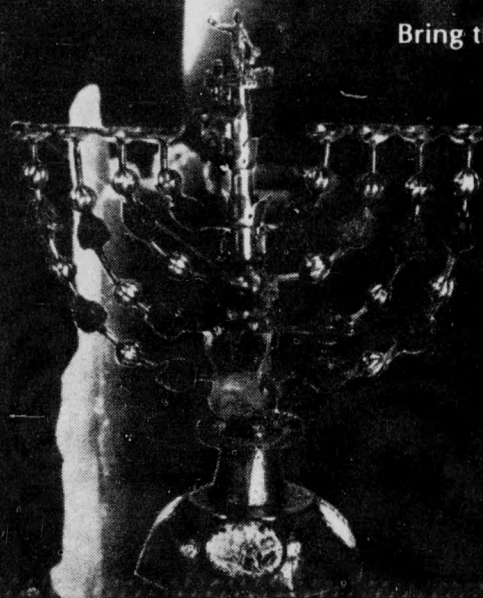
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**A Message From The United Jewish Appeal
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Difficult To Confront Glib Arab Spokesmen

By RABBI ALAN WEITZMAN

Our local Council of Churches, which is a Protestant Federation, annually sponsors an Adult Education Series. They offer a variety of courses on such topics as the Bible, History, current events, etc. I have lectured to the class, as have Catholic priests. They invite people of all persuasions to attend, via flyers and advertisements in our newspapers. This year they decided to invite the Israeli Consulate of Philadelphia to speak on Israel at one session, and invited a Palestinian to give the other side the following week.

THEY FELT this was giving equal time to the question. But there was a great deal of consternation in the Jewish community. We were concerned less they attract a crowd, and we didn't want the media to publicize the Pales-

tinian party line. Several of us decided to attend the lecture to monitor what was being said, and to respond if need be to the blatant propaganda.

This was my first exposure to this invidious campaign which is taking place all over the country to undermine Israel's policies and image. The speaker was a Ph.D. in Semitics; he was dressed like a model for Brooks Brothers' Clothing, and he spoke with a polished English accent. He gave a masterful presentation, cleverly mixing facts with lies. He traced the history of the Palestinians and attempted to convince his audience that the Palestinians were the legitimate inhabitants of the land. He repeatedly said that they wanted peace, and to co-exist with Israel. He quoted Jews like Mike Wallace and Barbara Walters to buttress his argument that Jews were not deported from the Arab states, but chose to leave of their own free will. He handed out scads of pamphlets, all of

(Continued On Next Page)



Weitzman

Flashbacks In Jewish History

Helping The Poor, His Life's Work

By RABBI A. P. BLOCH

November 25, 1879 — Rabbi Nochum Grodner, patron of the poor, died in Horadno, Poland.

Nineteenth century Jewry produced hundreds of noted scholars but only the following two were enshrined in the hearts of the masses as folk heroes — Rabbi Levi Yitzchok Berdichever, a product of Chasidism, and Rabbi Nochum, popularly called by the diminutive name Reb Nochumke, a product of Ashkenazic Jewry.

THE BERDICHEVER loved every Jew, even the most humble of them. He expressed his affection in his anecdotes and dialogues with God. Reb Nochumke, on the other hand, demonstrated his unbounded concern for the poor through social activism. He raised huge sums of money for people in dire poverty and accomplished more than most communal agencies of that period.

Nochum's father, Uziel, was a poor innkeeper, the only Jew in a village. Unable to afford a private tutor, Uziel

imparted his meager knowledge to his precocious son. When Nochum passed his Bar Mitzvah age, he was apprenticed to an itinerant cantor as a choir boy. After a concert in the city of Mir, a seat of a famous yeshiva, Nochum left the choir and enrolled in the yeshiva. Due to his deficient educational background, the adjustment period proved to be extremely trying and difficult.

UPON HIS GRADUATION, Nochum spurned rabbinical positions because the rabbinic leaves little time for social work. Instead he accepted the humble position of a shamash in Horadno and dedicated his life to the poor. In the dead of winter he would rise in the middle of the night to clear the snow from the path leading to the Talmud Torah. "Poor children", he

said, "wear torn shoes and are prone to catch colds."

Reb Nochumke had a long list of families whom he supported with funds solicited from merchants and gamblers. No amount of abuse ever discouraged him from begging. Many people, however, welcomed him. A rich man once said to him: "I will cancel my fire insurance and turn over the premium to you if you promise that I will suffer no fire losses". Reb Nochumke hesitated. However, the thought of the many families whose lives could be brightened by the proceeds of the premium emboldened him. "I cannot make any promise", he said, "but I am sure that the mitzvah of charity will protect you". He never had any cause to regret the deal.



Bloch

Bible Byways

The Plain Meeting

Portion of the Week: Vayishlach, Gen. 32.4-36 end. The verse discussed is 35.8.

By L. I. RABINOWITZ

Only five weeks ago I dealt, I thought extensively, in this column with the words allon and eilon, but recent events have prompted me to revert to the subject and contribute an addendum.

In the press conference which he gave after his resignation as Foreign Minister, on Oct. 23, Moshe Dayan referred to the decision which had been given by the High Court ordering the removal of the settlement of Eilon Moreh to the establishment of which he had been opposed, and in the course of his remarks he said, "Eilon Moreh" or "Allon Moreh"; I do not know which.

A REPORTER present interjected, "It is specifically called Eilon Moreh in the Bible, to which Dayan replied "I do not know what an eilon is but I do know what an allon is".

If he would have read my

column on the subject which appeared on Nov. 2, his ignorance may have been dispelled. But alas, the identity of the allon is not nearly as certain as he seemed to imply!

In this week's portion the death of Deborah, the nurse of Rebeccah, is reported, and it is stated that she was buried "below Beth El, under the allon, and it was called Allon Bacut ('the allon of weekpin'). The word allon normally means an oak tree, and it is undoubtedly to that that Dayan referred, but, strangely enough, of the ancient commentators and translators, only one, the Pseudo-Jonathan Targum, and that in an alternative rendering so renders it "bluta". Both the "Authorized" Aramaic version of the Bible, Targum Onkelos, and the first rendering given by Pseudo Jonathan, render it "plain" in this verse, and Rashi, accepting this meaning, explains the words "below Beth El" to the effect that Beth El stands on the crest of a hill and on its slope, and the plain beneath it was called allon.

BUT THAT is not the only explanation given. All the commentators occupy themselves with the question why the death of this humble servant, who is otherwise not mentioned in the Bible, had to be recorded. And Rashi quotes a Midrash which, strangely enough, connects the word with a Greek word meaning "another" (cf. "alien") and explains that the real weeping was not for Rebecca but for "another", her mistress, Rebecca, who died the same day but whose death is not mentioned.

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Henny Youngman To Become A Man

It's no joke, Comedian Henny Youngman will finally be Bar Mitzvahed — 60 years late. On Jan. 12, with Rabbi Seymour Rosen, of Temple Emeth Sholom, Reform congregation here, officiating, the 73-year-old king of the one liners will mark his birthday with the ceremony he missed. He revealed that his Bar Mitzvah was canceled 60 years ago when his cousin died on that day, and he never got around until now to make up for it. The event, which will be attended by invitation only, will be held in the 300-seat Viking Theatre on the 18th floor of the Resorts International Hotel Casino, the resort's first gambling casino where Youngman will be appearing professionally that weekend.



HENNY YOUNGMAN...
drawing card

Sholom Aleichem's Birthday

A bouquet of flowers was placed on the grave of Solomon Rabinowitz, better known as Sholom Aleichem, the creator of Tevya, and out of whose stories came "The Fiddler On The Roof," on his 120th birthday. Unknown to most, Sholom Aleichem is buried in Mount Carmel Cemetery, Queens, N.Y. Never realizing enough from his writings to keep himself in any kind of dignified comfort, he tried to supplement his income by tutoring young students. He fled the Ukraine in 1905, two years after the Kishinev pogrom, and lived in the Bronx until his death in 1916. His fame preceded him and although he never prospered financially, he was the idol of the masses, and when news spread of his death, Jewish businesses all over the city closed and literally hundreds of thousands of grieving New Yorkers watched his funeral procession through crowded streets.

Brzezinski's Father

The former Polish diplomat who at his Leipzig, Germany, consulate sheltered Polish Jews from the Nazis was honored by Israel at special ceremonies in Montreal where Tadeusz Brzezinski, father of Zbigniew Brzezinski now lives. Conferring the "special recognition" was Israeli Consul General Zvi Caspi, whose own father was rescued by Brzezinski. "Mr. Brzezinski", he said, "opened the gates of the Polish embassy to Jews of Polish citizenship residing in that town and took them under his protection, among them my own late father. Little did I dream that I, as a representative of the State of Israel, would express gratitude to this man for his courageous act."

Honors

The three winners of the 1979 Smolar Awards for excellence in Jewish Journalism are Samuel Kaplan of the Jewish Western Bulletin of Vancouver; Leonard Fein, of Moment, and Sheila R. Jacobson, of Expo Magazine... Fred K. Shochet and wife, Suzanne, were honored at a recent Friday night service at Temple Menorah, Miami Beach, on the 50th anniversary of the publication.

The Cantor

Add to the list of cantors who have made it in opera the name of Cantor Arturo Sergi, of Houston's Beth Israel Congregation. He was granted a leave of absence to appear in the Metropolitan Opera's new production of Kurt Weill's "The Rise and Fall of the City of Mahagonny," which was presented during November and will run through December.

Zimbalist Loves Israel

Efrem Zimbalist, Jr., the actor who is generally thought to be Jewish, is not. His parents formally left Judaism in their 20's and christened him in the Episcopal church as a baby. Although halachically he can be considered a Jew, he regards himself as a Christian. He related this to Judy Siegel, of The Jerusalem Post, who interviewed the actor who was in Israel filming a TV special called "The Gathering, Part II". The son of the late famous Russian violinist, Efrem Zimbalist, and the singer, Alma Gluck, waxed poetic about the



TEMPLE EXCITES CITY ON CAMBODIA — A six hour Give-A-Thon sponsored by Temple Aaron of St. Paul, has raised \$16,000 for Cambodian relief. In addition Dr. Lawrence Kaplan, center, one of the congregation's members, is already on the border of Cambodia aiding the refugees as part of a five-member refugee team of doctors sponsored by the congregation. As word of the Give-A-Thon spread, religious leaders of all denominations joined in to make this city-wide event. At left is Merrill Kuller, who chaired the Give-A-Thon and Rabbi Bernard Raskas, who said he was much impressed by the response of the synagogue and the total community.

beauty of Israel's landscape and the friendliness of its people. "I wasn't prepared," he said, "for the majestic sweep of the countryside, the gorgeous coastline of Haifa, the magnificent grandeur of the desert and the beauty of Jerusalem, with the way the sunlight plays upon the stone facing of buildings." He then added: "As a Christian on his first visit to Israel, I came drawn by God the Son — Jesus, but I got a much greater sense of God the Father — Jehovah, which in my mind has been vague."

When Lansky Aided Israel

Meyer Lansky, the alleged mobster who was barred by Israel, used his influence on the docks in Brooklyn, to prevent a shipment of arms to Egypt in 1948, according to the book, "Meyer Lansky, Mogul of the Mob," co-authored by Uri Dan, Eli Landau and Dennis Eisenberg. Dan told The Jewish Chronicle of London that Lansky was also responsible for having engineered the breaking up of pro-Nazi bund meetings in the 1930s.

Sermon Of The Week

Can Israel Be Ayatollized? — Rabbi Bernard H. Bloom, Congregation Beth Emeth, Albany, N.Y.

Quotation Of The Week

By virtue of being a Rabbi, I am permitted a small number of idiosyncrasies which would be begrudged to almost anyone else. And with the current state of the world, from Iran to Israel to Indochina, I am almost embarrassed to make much of a tsimis about some of them. But one of them is coming into annual season this week, so indulge me for a moment. One of the things that I am the recipient of no less than a couple of dozen Christmas cards. Some of them try to be a little more subtle and only say "Season's Greetings" or "Peace on Earth". The disguise is very thin. I have no objection to receiving anyones greetings at any season, and I am as much for peace on earth as anyone else. But I am amazed at how many people don't even think that there is something incongruent about sending me these notes. I can live through December shopping malls. I can keep my television off from now til New Year's Eve. I might even be able to avoid buying anything in a red and green wrapper this month. I can understand the need to reply to greeting cards received in kind. And I appreciate the necessity of businesses to keep up good customer relations. But please don't send your rabbi Christmas cards. — Rabbi William Blank, Temple Emanuel of Irondequoit, Rochester, N.Y.

Arab Spokesmen

(Continued From Previous Page)

which portrayed Israel as the villain.

IN THE QUESTION and answer period, he handled himself with the adeptness of a skilled boxer. When pro-Israel sentiment surfaced, he managed to turn the questions around. When some of us baited him, he turned on us and said "Ladies and gentlemen, search your souls — do you really want peace?"

This experience has created a great deal of anxiety for me because some of us have been lulled into a false security. We were not aware of how skillful the Arabs have been working in the field of public relations. In most places we cannot block them from securing a public forum. Furthermore, if we attempt to rebut their lies, we run the danger of turning off Christians who say they should have a chance to present their case. We must make sure that we, as Jews, are knowledgeable and conversant on the Middle East issue. We must make sure our children and college youth are spokesmen for the cause of Jewish peoplehood. Now is the time for us to tell the story of the Holocaust, our struggle for a homeland, and the democratic principles that Israel represents.

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The Social Calendar

By JEAN HERSCHAFT



The National Committee for Furtherance of Jewish Education had the photograph of an Iranian nine-year-old on the cover of its souvenir booklet which greeted the more than 1600 guests at the Sheraton-Astor Hotel at its recent annual conclave. The boy, in person, briefly delivered greetings expressing appreciation to the Lubavitcher Movement for having rescued him and provided home and study life for him and 800 others from Iran in their care. He received a hug from host, Rabbi Jacob Hecht, who leads the NCFJE.

Dias guest Bess Myerson, who has declared for the nomination of Senator from New York State, scrapped her "greetings" for a scholarly essay on the meaning of Jewish education today when affirmative Judaism is as necessary to Jews as to the world... She proved far more eloquent a speaker than an already elected Senator Joseph R. Biden, Jr., of Delaware. Biden who admitted to 36 years of age, clowning as an adolescent in attempts at humor more fitting to a back room poker crowd than to Orthodox adherents. When he finally got to the serious part of his delivery, hardly anyone was listening.

But that did not hold true when Diane Schuller wife of Attorney General of New York State asked to have the mike directly after she and hubby, Bob Abrams, the Guests of Honor, received a huge, magnificent silver globe with three wings representing Torah's message.

"I want you all to know that I always accompany Bob on the many visits he makes to Eastern Parkway and the Lubavitcher Rebbe. And on all those occasions of a private audience, the Rebbe has always turned to me to ask what my views are on the matter..." The revelation bombarded Mrs. Abrams with applause... that she would share the Rebbe's recognition of women, was overwhelmingly welcomed.

The Woman of the Year Awardee, Mrs. Rose Liberman of New York City, who won one of the awards at the group's first dinner 35 years ago, later told me that the beloved Rebbe meets with large groups of Lubavitcher women, and talks with them on several occasions during the year.

No man or woman who ever received an award ever earned it more than the widow of philanthropist Norman Liberman. She has given of herself, full time, for more than 50 years. Currently head of the Beth Rivkah Schools For Girls, she serves as a VP for Yeshiva U. Women and has won Israel Bonds' top prize with Bess Myerson for Israel Bonds sales, Mizrahi Women and the Union of Orthodox Congregations of America Women.

A successful bout with cancer five and one-half years ago was forgotten as Rose continued her volunteer duties. Once a month she runs luncheons for members of Beth Rivkah, at leading N.Y.C. restaurants, at her own expense, her daughter, Gladys, wife of Dr. Robert Richter, surgeon-professor, Downstate Medical Center, Brooklyn, N.Y., told me at the dinner. Son, Barnett Liberman, Woodmere, N.Y., international renowned philatelist, and many members of the family were present for Rose's shining hour. A huge bouquet of flowers came from nephew, Rabbi Shlomo Cunin, who heads the Chabad Movement in California. Last year a \$100,000 wing there was endowed in memory of her late husband.

International Man of the Year was Peruvian Jew, Adam Pollak.

Harry Walker, who heads the largest lecture bureau in America, representing such notables as President Ford, Henry Kissinger, Ronald Reagan and Abba Eban, to name a few, received the Gold Medal Award. Walker is a Yeshiva U. graduate of 1938 and serves as its national alumni treasurer. He is a consultant for day schools affiliated with Torah Umesorah.

No Reform Rabbi To Speak At His Shul, Says Rabbi

MONTREAL — When Rabbi Gunther Plaut was mentioned as a possible speaker for a major event of Israel Bonds, the rabbi of Chevra Kadisha synagogue asserted that "no Reform rabbi is ever going to speak in my syna-

Sadat's Photo On Planes

JERUSALEM - Israelis can still fly on their own airline to Santa Katerina, the sixth-century Greek Orthodox monastery in the heart of Sinai, but the Arkia planes now display two large portraits of Egyptian President Anwar Sadat.

gogue on anything."

Rabbi Plaut is president of the Canadian Jewish Congress, and the recommendation that he be invited to speak was made by Jack Engels, president of the Young Mens Hebrew Association.

The incident was challenged by Rabbi Bernard Bloomstone at services the following Friday night at Temple Emanu-El where Engels is a member. Without mentioning the name of the rabbi of Chevra Kadisha synagogue he termed the incident one of "shameful divisiveness."

Dr. Rose N. Franzblau

Nagging Husband The Wrong Way

QUESTION

My husband manages the money in our home and is fairly prompt in paying most of the bills. But, for some reason which I cannot explain, he'll hold off for months on doctor's bills.



We have three boys, one of whom was quite ill this past summer. Our insurance took care of the hospital and a portion of the doctor's bill. The doctor has been billing us for six months for the remainder. My husband says he'll pay him when he has the money. We have a similar problem concerning one of our boy's religious education, which runs \$300 a year. I have worked part-time to help.

Why when I ask if a bill has been paid does it arouse such anger in him? My salary is deposited into our checking account, and I don't mind his using it to cover incidentals which are hard for him to meet on his income. But he then deposits it into our savings account and tries not to use it for bills.

I cannot live with this constant tension.

ANSWER

A man generally appreciates a wife who can and is willing to work to supplement the family income. But, even when his earnings are sufficient to support the family, and his wife's are only put away for their future, it still makes him feel inadequate that he can't do this all by himself.

The money earned by the wife is often used as a means of retaliation through which the husband can express his resentment. He may require her to use her earnings to pay for her expenses connected with her work. Or, he may insist that she save all of it, not allowing her to spend one cent on anything. In this way the husband communicates to the wife that he is still the head of the family.

SOME PEOPLE who are really conscientious about paying their bills on time will hold off in some area and postpone payment. This is usually a way of showing anger or guilt. A wife may buy some personal item for which she spends more than she should. By delaying payment the husband tells her that she had no right to spend the money for such luxuries.

Sometimes withholding payment until threatened with a lawsuit makes the person feel less guilt for having spent too much and for having enjoyed the extravagance. He sees this as a punishment and feels he has paid the bill, emotionally.

Some others will do the

same when it comes to paying doctor's bills, or a rabbi for services rendered to them. They reason, emotionally, that a rabbi or doctor is ministering to mankind and in a way, doing God's work. They should feel honored and blessed that they can be ministering angels, and as in former ages, should not expect to be paid, but should work at a trade to earn a living.

PART OF THIS reaction may also be due to the fact that sickness is seen as a punishment inflicted upon them. By being sick and suffering, they have already paid a large part of the bill. When the doctor expects to be paid, and promptly, besides, he is acting more like a business man than a professional.

Your husband works hard and takes on all the responsibilities for his home and family, he feels you are treating him like a little boy who needs constant supervision to see that his homework gets done in time.

The fact that he doesn't want to use your money, but puts it away in a savings account, might indicate that he sees your financial help as a criticism of him. It says that he is inadequate because he cannot provide all the neces-

ities on his own.

IT IS CERTAINLY understandable that you are embarrassed by not having these bills paid on time. But as long as you continue to nag your husband about this, without remedying the basic causes, you will only allay his guilt and free him to continue this behavior.

You can tell your husband how much this upsets you. You might ask him if there is anything you can do to help straighten out these matters and whether, in his opinion, you are making expenditures which he deems unnecessary.

Treated with respect, instead of with criticism, and not made to feel that he is such a bad manager, you may well find that your husband will change his ways.

Awareness of the causes of these tensions coupled with efforts to avoid them if you can, will lead you to stop nagging, and your husband to begin to pay his bills on time.

Fez To Be Judenrein

FEZ, Morocco — Following a Moslem religious conference here, local Jews have reportedly been advised to leave the city because it will henceforth be regarded as a holy city like Qum in Iran. There has been no word from civilian authorities, however.

Just Between Us

Home For The Holidays

By HELEN MINTZ

I know it. My refrigerator knows it. And my pocketbook dreads it. They're home for the holidays. All these months, a loaf of bread and a jug of wine has been enough for me. Their motto, "Man does not live by bread alone," makes me cringe. That has to mean, in simple arithmetic, a pound of this, that, or the other. The fact that I haven't indulged in this, that or the other since the college tuition checks had to go out regularly, is immaterial.



WHEN they're not home, going to the refrigerator has always been a state occasion filled with pomp and ceremony. Then they are home, it's just the opposite. They replace the pomp and ceremony. When will they realize the real stuff makes you fat? Lord knows, I'm not the greatest cook in the world and "kitchen" has never been my favorite religion. I've given up submitting my favorite recipe (leftovers from scratch) to the galloping gourmets of the world. It's their loss that they'll never have my recipes on, "How to overcook and overseason for all occasions."

AND THIS is what my all-knowing college kids come home to? It must be love, the fact that school closes and they haven't any place else to go. It's definitely not my cooking! Maybe it's the way I do a wash. Nope. Something is wrong with that recipe also. Where do I go wrong? I add one cup of whatever detergent I can clip a coupon for. Then I throw in the half of sock I couldn't locate the week before...preferably red. Finally, with much thought and deliberation, I wind up making the wrong decision on the water temperature and come up with the most original colored wash in town.

If I wasn't "gold old mom" I'd be drummed right out of this volunteer army. I tried to resign but no one would accept my enviable position. I can't cook and I can't wash and in their eyes neither is worthy of impeachment. On the contrary. They are treating me to a sabbatical where someone will cook and clean for me while I take notes. It's a small contribution dedicated to their future well-being. Whatever I learn can only rub off on them.

THEY'VE adopted a new motto for me to strive for. "Man does not live by bread alone. It also includes the three C's...cooking, cleaning and coping!" Notice? They took away my jug of wine?

What Foods These Morsels Be

Hanukkah Pancakes and Latkes

By SARAH LIEBER

Hanukkah pancakes or latkes are a tradition everyone enjoys. The national varieties are almost endless. And each imaginative creates her own favorite kind. These holiday dishes may be served with meat, if they are the potato type. They might of course also be good for dairy menus. Fruits add to some latkes batter, while vegetables might be used in others. Plan to serve some of the ones below during the Feast of Lights.



Sarah

DUTCH PANCAKES

2 cups self-rising cake flour
1 egg
1½ cups lukewarm milk
1 cup raisins
oil, margarine or butter for frying
sugar
jam or jelly

Sift flour. Make a well in the center and pour in egg and 1 cup of the milk. Stir and mix to a smooth batter. Add remaining milk and cup of raisins. If desired, chopped nuts may be added. Melt butter or margarine in heavy fry pan, or heat oil. Drop pancake batter onto hot fat, using large tablespoon. Do not crowd pan; allow for spreading. When pancakes are puffy and bubbly turn. Fry on both sides until golden brown. Sprinkle with sugar or serve with jam or jelly. Delicious for lunch or brunch or refreshments with coffee or tea. Serves 4.

BUCKWHEAT PANCAKES POLISH STYLE

2 packages dry yeast
½ cup lukewarm water
2 cups cold water

1 cup flour
2 cups buckwheat flour
1½ tsp. salt
2 tbsps. sugar
¼ cup melted parve margarine or oil
1 tsp. baking soda
½ cup water

Dissolve yeast in warm water. Stir in cold water. Sift together white and buckwheat flours and salt. Stir into yeast mixture. Beat well until smooth. Cover and refrigerate overnight. Remove from refrigerator and stir in sugar, melted margarine and baking soda dissolved in ½ cup water. Blend well. Let stand at room temperature 30 to 45 minutes. Heat griddle or heavy skillet. Drop batter by tablespoon onto greased pan and cook until bubbly and puffy. Turn to brown on other side. Serve with honey or syrup. Serves about 6.

CZECK POTATO PANCAKES

3 large potatoes, boiled and mashed
3 eggs
1 tbsps. sugar
salt
grated rind and juice of 1 lemon
schmaltz or other fat for frying

Cool mashed potatoes and beat in eggs. Blend in sugar, salt to taste, lemon rind and juice. Mix well. Drop by tablespoon onto hot fat in heavy fry pan. Fry until crisp and brown on both sides. Good with gravy from potroast or chicken, or applesauce. Serves 4 to 6.

APPLE PANCAKES

1 cup pancake flour or self rising cake flour
3 eggs
1 cup milk
2 large tart apples, peeled, cored and cut into thin slices

APFEL AUFLAUF

4 medium apples, peeled and cored, sliced into rings
1½ cups white wine
1½ cups water
1 cup water
1 cup sugar
peel cut from ½ lemon, white membrane removed
½ cup margarine
2 eggs
1 tsp. vanilla
1 cup cornstarch
½ cup all-purpose flour
1 tsp. baking powder
2 tbsps. almond slivers
sauce (recipe below)

Peel and core apples and slice into perfect rings. Stir together wine, water, ½ cup sugar and the lemon peel in large saucepan. Bring to a boil; reduce heat to low. Add apple rings; cover and simmer about 10 minutes or until apples are tender. Remove lemon peel and drain apples, reserving liquid. Stir in remaining sugar and margarine until well blended. Beat in eggs and vanilla. Sift together 1 cup cornstarch, flour and baking powder. Stir into egg mixture. Blend until smooth. Place ⅔ of the apple rings on bottom of greased 9x9x2-inch square pan. Pour in batter. Place remaining apple rings on top as a design. Sprinkle with almond slivers. Bake at 350 degrees 45 minutes or until tester inserted in center comes out clean. Cool in pan. Cut into squares and serve with sauce.

Sauce

Add water if need to make 3 cups with reserved apple liquid. Stir in 2 tablespoons cornstarch. Cook over medium heat, stirring constantly until thick and clear. Pour over cake. Serve warm or cool.

The Real Thing

On Leav-ing ...

By YAFFA GOLDBERG

Leaves are falling. Trees blaze yellow, orange, red, amber — the hills of my parent's house are on fire. Later the fire thins, becomes extinguished. Then bare branches will confront the winter snows.



Goldberg

I never thought that I would see another autumn. I walked happily along Jerusalem streets, the old the new, the all-together, the now: L'shana ha-zeh b'rushalyim — This year in Jerusalem! I had made it. I was here, confident and proud among my people: I would stay forever in Jerusalem! A small sacrifice to forgo the autumns of Ohio.

Yet, although we make plans, G-d may plan otherwise. I had been taught this, but did not believe it until I found myself in Wadsworth, Ohio. But only temporarily, I assure myself. Perhaps even this year yet I will be able to return to our homeland, to Jerusalem! Meanwhile, I am here, at my parent's house, and for some purpose, for all that happens, we learn, is for the good.

How on earth did I ever wind up in Wadsworth, Ohio?

My parents built a house here. I have been here now six months — and here is another Ohio autumn. Beautiful. Brighter, more fiery than ever I remembered it. I begin to walk along the countryside.

Leaves crackle beneath my feet; a breeze stirs the tree-tops. I imagine in my exile from Jerusalem that I walk

now in the company of students of the Bal Shem Tov. We are following our teacher. One of us mentions the question of Divine Providence. Surely G-d, blessed by He, created the world to be run according to the laws of nature, says this student. And therefore the world now continues pretty much on its own, excepting those rare instances when the Holy One interrupts us for a miracle, as when we crossed the Red Sea. But essentially the world is created and "wound up", so to speak, and ticks along without interference...

IN REPLY the Bal Shem Tov points his finger towards a single falling leaf. We all hush and watch the leaf waft its way down, floating, fluttering, twirling, being carried by the breeze. The leaf lands curled against a tree root, making a tiny cave. A small frog hops under the leaf, and is protected from wind and rain.

And we understand what we have seen. Even this single leaf was directed in its fall that it should land just there, and so protect that tiny frog. And if G-d cares so much for the flight of a leaf and the shelter of a frog — how much more does He care for each person, for each of us of B'nai Yisrael...

I RETURN to my parents house, happy that even here in the countryside one may travel with good company. And the autumn here is beautiful. Yet even in Eretz Yisrael are trees that change colors in November. If we are not able to see their leaves glowing this autumn, may we please return to see their blossoms bloom come spring.

'Naturalized Jews' Gets Added Support

NEW YORK — A formalized new class of affiliates of Jewish life, those married to Jews who think of themselves as Jews but do not intend to convert, has been proposed by Egon Mayer. He recently did a survey on intermarried couples, for the American Jewish Committee and is supported by Rabbi Irving (Yitz) Greenberg, director of the National Jewish Conference Center. (Rabbi Sanford Seltzer made a similar proposal (P-O, Nov. 30).)

Mayer calls the new class Naturalized Jews, a term which Seltzer either originated or copied, and Greenberg prefers Fellow Travelers of God-Fearers.

Pointing out that secular institutions like UJA missions to Israel, Hadassah and Jewish Community Centers welcome the activity of non-Jewish spouses, Mayer, said this "suggests that if a new means were created for normally bringing non-Jews

into the 'people of Israel' on secular terms, substantial numbers might join..." He said "such a mechanism would also lend legitimacy to those non-Jews and the children of intermarriages who have sincerely come to think of themselves as members of a 'people' though not of a 'faith'."

"By joining the destiny of the Jewish people," Greenberg commented in the Conference Center's report by Mayer, "they can show real commitment while at the same time not arousing all the halachic objections..."

October Largest Visa Month

More Russian Jews received visas in October than any other month in 1979, a total of 4,746, of which number, 1,602 chose Israel. With the total for the 10 months of the year, 42,982, it is clear that the 50,000 estimated for 1979 will have been achieved in the last two months of 1979.

In Atlanta

Middle East And Points In Between

By ARLENE G. PECK

"Aunt Mommy" is off again. By the time you read this I will be on my way to Israel, Egypt, Amman, London, Amsterdam, and Vienna. The price is right and the trip is being sponsored by KLM and Rabbi Mintz at Emory University. Since the average Jewish child is a genius, and mine are no exception, I decided in a moment of madness that my son, Keith, should have a "special trip" for just the two of us. It is supposed to be a learning experience for his "winter vacation". Something tells me that the one who will end up with the "learning experience" is yours truly.



Peck

THE TRIP is not scheduled for another two weeks and already he is beseiging me with the shopping excursion that he has planned among the Pyramids. The shopkeepers wait for customers like my son. He is souvenir city's dream come true. The child has a collection of everything and like Noah, he wants to bring home two of each, to keep in his room; a room, incidentally, that no longer has an inch of space left in which to squeeze another poster. On the positive side, since my kids haven't started the dating phase of life yet, I can probably count on his ignoring the bellydancers in Cairo. A couple of years from now I could be returning home with Cleopatra's Asp.

Also, I won't be carpooling for three whole weeks. Whoever said that having teenagers keeps you young?

Surely, it was not one that had to spend the productive years of their life behind the wheel of an automobile. There are even fleeting moments when I wish my child would turn 15 and get his learner's permit, but then the realization hits me that that's the day my real problems begin. And, if I'm not driving, then my days seem to be spent on the phone arranging a 'carpool'. In fact, there are days when I feel as though I gave birth through a telephone cord, rather than an umbilical cord.

SOMEONE once made the wise statement that, "When we are young our parents run our lives. When we get older, our children do." I cannot dispute that statement. Lo, those many (well, maybe not so MANY) years ago when I was a 'teen queen' I distinctly remember that in those days

(Continued On Next Page)

Israel Stunned By Tough Price Policy

By SAMSON KRUPNICK

As Finance Minister Yigael Hurvitz took office, appointed his staff of experts and conferred with them to the wee hours of the morning, Israelis slept an uneasy sleep in anticipation of the other shoe that was sure to drop. It plunked down with a resounding thud that shook the very ground from beneath the feet of the populace. It had the effect of a 6.7 reading on the Richter Scale. A dazed public watched the TV report of a host of price increases — the utter disbelief: bread was up 43%, cooking oil up 60%, milk up 112%, hard cheese up 115%, cottage cheese up 107%, butter up 100%, telephone service up 52%, electricity up 37%, transportation up 50%, water up 22%, etc., etc. The cost of living index will rise this month by 12%, the highest on record for one month. The public was puzzled. Is this the way to stop inflation by zooming up prices?

THAT WAS only part of the program. All imports immediately were subject to a 10% special import deposit. Credit is to be curtailed. All new dollar loans are frozen.



Krupnick

All construction, other than housing, is to be suspended. No new jobs in the public services are to be permitted and wherever possible, to be eliminated. A shift of personnel to industry is to be encouraged by special allotments. Early retirements from the services are to be urged. Government vehicles and their staffs are to be reduced by 10%. All development loans will be linked 100% to the C of L index.

To sweeten the bitter pill somewhat, Minister Hurvitz offered a C of L reimbursement to all workers in January instead of April, 1980 and possibly at 100% instead of 70% as heretofore, provided other wage increases are suspended until April, 1981. He promised faithfully to make every effort in order to preserve real wages for all workers. He authorized a compensation plan for low-income families, of 5.5%, the approximate amount by which the C of L index would jump in addition to the 7% anticipated. Help for the needy, for the elderly and for pensioners was to be provided to offset the increased costs.

THE FINANCE Minister in an emotional appeal to the public, pleaded for understanding and cooperation of all. Inflation will exceed 100% this year. Our trade deficit will top \$4 billion in 1979. Both of these evils must be corrected through drastic means. He recalled, "In the time of Minister Dov Joseph (in the difficult 1950s) we rationed out the little that we had then. Today we are distributing the plenty — which we do not have". He went on, "There is no magic here, no trick performance. Hard work, greater productivity and sacrifice — that's the

formula. We need dollars. Anyone who brings us dollars, we shall lift him and carry him upon our shoulders". The Minister outlined a policy of subsidy reductions and removals, of cutting the budgets of all the ministries by at least 4% across the board (about IL 16 billion) and to eliminate waste. "What we waste in Israel", he stated in all seriousness, "could support another whole country". He was confident that the people would understand and cooperate wholeheartedly.

The hue and cry that followed, hardly indicated any sign of understanding, let alone cooperation. The first to respond with outright hostility was Histadrut. That knight in shining armor, M. K. Yeruham Meshel, the Secretary-General, cut short his trip overseas, (where he was busy maligning the Israel Government before Senators and Congressmen, something unheard of in the ethics of an opposition visitor) to come home in order to lead the battle against Hurvitz. A warning one day general strike was his opening shot. The Likud sector of Histadrut advised, "Sit down, discuss the program. There are some definite benefits — 100% reimbursement of the C of L, the protection of real wages, etc." "No", was Meshel's defiant answer. "We must teach them a lesson". He brushed aside the heated accusation that he was placing narrow politics above the dire need of the nation.

MOST of the Israel Manufacturers Association and the agricultural sector complained about the credit squeeze and the import taxes that could lead to a recession and possible "stagflation", i.e., unemployment plus inflation, now current in other industrial countries. If workers are to be shifted from the services to industry, obviously industry must expand in order to absorb new personnel, rather than lay off help. If exports are to be increased to improve the trade balance, then both the import of raw materials should be cheaper and the export industries should be en-

couraged with reasonable credit. Fiscal policies alone can't do the trick although a substantial currency devaluation would help.

These and other legitimate arguments put a crimp into the toughest economic recovery program thus far proposed. While some applauded it was a good first step, others called it "too little and too late". Clearly most people did not understand all the ramifications of a plan that will begin to bear fruit only three

months from now. A constant stream of explanations must be placed before the public. The political rhetoric must be counteracted and above all, the program must be monitored very carefully with proper corrective measures to be applied all along the way, for Israel's economy to make the crucial turn towards real recovery.

(Samson Krupnick may be reached at 22 Pinsker St., Jerusalem, Israel.)

Tsedakah Collective Tells Its \$5240 In Allocations

SUDBURY, Mass. - The Tsedakah Collective of Congregation Beth El of Sudbury River Valley has allocated \$5,240 in its first year. The phenomenon of the Tsedakah Collective has appeared in many communities where contributors wish to decide on their own allocations.

IN THE UNITED STATES in the category of education, the Solomon Schechter School received \$430 for enrichment programs in art, music, and science; the Bureau of Jewish Education received \$160 to provide scholarship aid for Hebrew school teachers; Rabbi Hannan Sills, a California rabbi, received \$255 to help in his work of educating disaffected young

Jews; and a new publication, *Menorah*, received \$155 in order to help its start-up effort to focus on Jewish renewal in our daily lives.

In the category of social work in the United States, the Jewish Big Brother/Big Sister organization received \$540 which will provide summer camperships and Hebrew education for its children.

Also within the U.S., two synagogues, one in Manchester, N.H. and one in Jackson, Miss., which have suffered fire and flood respectively, have been sent a total of \$460 to help in their rebuilding. More than materially, we hoped that a gesture from another

(Continued On Next Page)

In Atlanta — Middle East

(Continued From Previous Page)

it was my parents who were the ones who told me when to be home. I never once remember getting involved with my parents' social schedule. Not so today. Do all kids, or only ours, want to know where you're going, with whom, and when you plan on coming home?

Good grief! We're usually running them around so much, who has time to do otherwise? It is Sunday morning and my husband and I are between carpools. Between Hebrew School, Sunday School and/or the annual new

members brunch at the synagogue, we have the whole day at leisure until afternoon. After lunch our son, "Mr. Cool" must be driven to the community center to "hang around" while our girls are chauffeured to Young Judea.

WHAT WE PLAN to do with the frivolous three hours until it is time to pick them up and take them to their various evening activities, ie, spaghetti supper for the boy while the girls head for a "tween skating party", boggles my mind. Shall I just fritter the time away getting dressed for a wedding we are invited to...what?

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Israeli Heroine Banned By Israel

By RABBI SAMUEL SILVER

Israel is eager for more people. She resents the yordim, Israelis who emigrate, and noshrim, the Soviet escapees who opt to go elsewhere. Ironically, however, there are those who want to live in Israel but who are repelled, sometimes because of halachic regulations.

One such case is retailed in the Yiddisher Kempfer by S. Ben Yehoshua. It's the case of Sylvia Raphael, a South African journalist whose father was Jewish but whose mother was a devout Christian. Sylvia became infatuated with Israel and wrote glowing articles about the country, some of which appeared in Arab newspapers. Her pro-Israel ardor was so strong that she joined some Israeli undercover men who, some years ago, stalked an Arab terrorist in Oslo, Norway, and did him in, or thought they did, but who executed an innocent Moroccan instead.

Sylvia and her fellow-bunglers were jailed. Golda Meir and Yitzhak Rabin begged Norway to release her. So did Begin, when he was up North fetching his Nobel. But a Norwegian lawyer was the one who eventually secured her release, and she fell in love with him, and married him.

But Norway wanted no part of her. So she and her husband opted for Israel. But they ran into halachic problems and ultimately were granted permission to live in Norway. In Maariv, an Israeli newspaper, Uri Dan says that Sylvia remains an ardent Zionist, calling herself more Jewish than most Jews. But what happened? No one knows.

In some cases, writes Ben Yehoshua, the halacha experts were able to find a way of admitting such people to the fold. In other cases, eager half-Jews are repelled. There are many such cases, says the writer, and he wonders what can be done about the situation.

The Malbim

Serious students of the Bible will not only read the text, but the commentaries.

Most of the latter were written a long time ago; the most celebrated is by Rashi (Rabbi Solomon Isaac) centuries ago. But one commentator, known as Malbim is almost a contemporary, and his views on Scripture are deemed almost sacred.

Who was "Malbim?" He was Rabbi Meyer Leibush Ben Yechiel Michal, born 1809 in a town called Valtzisk. By the time he was 16 he was already called an Illui (a scholastic prodigy). Malbim served as rabbi in a series of German cities and became celebrated by the profundity of his insight into the Torah, offering comments on almost every verse.

His one-hundredth yarhzeit

occurs in 1979 and is the subject of an article in the forward by Rabbi Aaron Ben Zion Shurin, who says that Malbim was a triple-threat: halachist (he did a commentary on the Shulchan Aruch), preacher (his sermons were so effective the police had to come in every once in a while to becalm his auditors), and Bible-commentator.

Malbim's personal life was none too happy. He lost his father at six, was divorced at 14, fought with followers of Haskalah and Reform in his various congregations, and succumbed at 70 (after turning down an invitation to become the chief rabbi of New York) in Kiev, Russia.

Brandeis University Teams Not Getting Backing

WALTHAM, Mass. — Poor attendance by Brandeis students at the school's athletic contests was the subject of an editorial in The Justice, school publication, headed, "Show Your Care."

The editorial pointed out that visiting spectators usually total more than local supporters for the Brandeis hockey team, one of the best

in the region. "Last Saturday," the editorial asserted, "Brandeis may have had the home field advantage, but Western Polytechnic Institute definitely had the home crowd advantage. Where were the students to support the hard-working soccer players when that support was most needed?"

The editorial asked:

Tsedakah Allocates \$5240

(Continued From Previous Page)

congregation would be supportive at a difficult time. In addition, the Collective disbursed \$605 to individuals.

IN THE AREA of international need, the Collective has sent \$490 to Action for Soviet Jewry to continue its assistance to Soviet Jewish refuseniks. In addition, \$525 was sent to H.I.A.S. (Hebrew Immigrant Aid Society) to help in its work seeking sponsoring Jewish groups for the Boat People of Asia.

The Collective's contributions in Israel covered a wide range of needs. Keren Pe'ulat Ya'akov Maimon, a volunteer service which provides tutors and teachers in low-income neighborhoods and developing towns and which tries to help new immigrants become a more contributing part of Israeli society, received \$315. Me'on HaTinok and Me'on HaYeled, a hostel for Downs infants and a day-care center for retarded children respectively, received \$135. Alumim, a school for the trainable retarded in Jerusalem, received \$140.

The Irene Gaster Hostel for Retarded Adults in Jerusalem received \$75.

INTERNS FOR PEACE, a group of young men and women both Jewish and Arab who are trying to build mutual understanding in Arab villages in Israel, received \$215 to support its work of peace. The World Union for Progressive Judaism which supports the Reform movement in Israel received \$220.

The Collective has sent \$525 to Danny Siegel, a Jewish social worker who will distribute these funds in Israel to charities with which he has first-hand experience.

Obituary

Harry Abrams Dies; Art Book Publisher

NEW YORK — Harry N. Abrams, who pioneered in the publishing of quality art books, died here at the age of 74. He was a founder of the Einstein College of Medicine of Yeshiva University.

His first publishing job was with the Book of the Month Club as art director, a position he left in 1949 to establish

his own company, which began to break even only after five years. By 1958, his company was the largest publisher of art books in the country with more than 200 titles in print. Eight years later he sold out to the Times Mirror Co., remaining as board chairman, but later left to found Abbeville Press, which he headed at the time of his death.

Elias Max Jacobs

BUFFALO — Elias Rex Jacobs, founding editor and publisher of the Buffalo Jewish Review, which he had for 50 years, died here. He was secretary of the American Jewish Press Association for 15 years, and was honored by his community on many occasions.

Zeppo Dies, Last Of Marx Brothers

PALM SPRINGS, Ca. — Zeppo Marx, the last of the zany Marx Brothers, died here at the age of 78. He was the straight man of the comedy team, but left in 1934, and entered into a business career. He had made five movies with his brothers.

The brothers were the sons of Samuel and Minna Marx of New York. Chico died in 1961, Harpo in 1964 and Groucho in 1977.

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Proposal For Noshira

The Leadership of the general assembly of the Council of Jewish Federations skillfully prevented a full discussion of one of its most difficult problems - the noshira, the Russian dropouts, two out of three, who opt not to go to Israel in preference for the United States. This was hardly like the Council of Jewish Federations which we have known in the past when issues were broadly discussed and the delegates made aware of the various problems and arrived at decisions.

What did happen at Montreal was defeat of the one-sided decision of one federation not to accept any new Russian families. This is not a discussion of the basic issue, and although Leon Dulzin did in his speech make reference to the problem, that was the extent of the deliberations.

What is needed is creative solutions. None will be perfect, but allowing the issue to fester, with Israel becoming more and more frustrated, is hardly an answer.

There have been all kinds of suggestions and even a few experiments, but each recommended avenue for a solution has its own individual difficulties.

Here is one that may avoid the political problem which defeats most proposals, and at the same time does not put the American Jewish community in the position of turning its back on the Russian Jews. It would call for all Russian Jews who come to HIAS for assistance to spend a month in Israel before continuing on to the United States. The value is that many who have been fed fearful images of what it is like in the Jewish state would have their concerns alleviated and a good percentage might then forego the west and request to be allowed to stay in Israel.

The propaganda fed to Russian Jews by Soviet media influences them against settling for the life that Israel offers. Under our proposal, the Russian Jews would be received by the thousands of Russian Jews who have gone to Israel, and they would be impressed with not only the freedom that Israel offered them to live full Jewish lives, but by Israel's progress and culture.

Then those who wish to continue on to the west would be free to do so. Their one month in Israel would stand them in good stead as they became assimilated into American Jewish life, and if later many then decided that they made a mistake on insisting that they go to the west and choose to go to Israel, so much the better.

Jewish Agency Discloses Actions Of Its Board

Whoever deserves the credit, we wish to pay tribute to the board of governors of the Jewish Agency for issuing to the press a full rendition of the discussions and decisions made at the recent sessions in Israel. We hope this augurs similar actions by our other national and international bodies so that world Jewry will be drawn closer to the agencies which represent them.

We have long taken the position that boards of local federations would aid their long-range goals if they presented the communities they represent with full accounts of their deliberations and decisions. We recall making the request years ago to cover board meetings of the St. Louis Jewish Federation and being told as a complete rebuff that we could not expect to receive the privilege of covering board meetings of the Bell Telephone Company, could we?

The boards of federation are the city councils of our communities and they do themselves an injury when they try to spoon feed the community by glossing over issues and reporting only what they think they want the community to know.

In any event, all praise to the governing board of the Jewish Agency.

The EDITOR'S CHAIR

WHEN THE LATE Sidney Hollander, following him Stanley Meyers, headed the Council of Jewish Federations, we were permitted to sit in on its board meetings at the general assemblies, as also the sessions of the budget and policy committee. Our presence was off the record but the fact that we heard the deliberations enabled us to understand better the workings of the American Jewish community and its leadership.

At the recent G.A., we walked into a session of the United Israel Appeal. We sat down and listened and no one asked us to leave. The notice in front of the meeting, stated "private". Consequently we did not feel at liberty to report to you the discussions, although in our issue of last week we did take the liberty of stating that the Jewish Agency was indebted in the amount of hundreds of millions of dollars to banks. At the session the amount was stated at \$600 million. We now have the report of the recent session of the Jewish Agency for Israel which gives the precise figure so we are at liberty then to report it.

Our view is that the Jewish world should have this information. Rather than a deterrent to giving, we feel that this will be a stimulant to larger contributions. The Jewish Agency borrows money because it faces needs and the Jewish world does not provide the funds to meet these needs. It is a choice of going to banks or ignoring needs, and there is no alternative.

The precise amount of the global debt of the Jewish Agency is \$584 million.

WE'VE NEVER THOUGHT of Rabbi Jacob Marcus as a humorist, nor for that matter someone you'd kid with as you do with your friends. But here is a letter that is almost a masterpiece from Dr. Marcus, who heads the American Jewish Archives at Hebrew Union College-Jewish Institute of Religion in Cincinnati. The letter is from the bulletin of Congregation Temple Emanuel, Beaumont, Tx., and is to Rabbi Herman Lipson.

Dear Norman:

It has been almost a year since I wrote you last on the state of the Archives. It has been a wonderful year; literally never a dull moment.

Occasionally one of my disciples sends me his latest brochure and I hasten to thank him: "I have received your book and shall lose no time reading it." Congregations write and ask my opinion of a candidate and I always answer graciously: "This young man is nothing if not the greatest scholar the College ever graduated and you can draw your own conclusion." If the president of a synagogue reproaches me for a recommendation I have made, I answer him with candor: "I taught him all I know and he still don't know nothing."

The graduation and ordination ceremonies still thrill me although I have lived through fifty-nine of them. And now women rabbis! They're good looking, smart, and able. From now on men will flock to the shul to see the women rabbis. Just the opposite of what it was in my generation:

"Where are you going my pretty maid?"

"I am going to shul, kind sir, she said."

"Why do you go so often, my pretty maid?"

"The Rabbi is young and unmarried, kind sir," she said.

Women are indeed making their presence felt, as they always have. Many years ago, when a little girl in Temple Emenu-El failed to win a prize, she began to sob as if her heart was broken. Moved, the kindly rabbi gave her, too, a Bible, for is it not written in Psalm, "They that sow in tears shall reap in joy."

With the dawn of the twentieth century, the young women in the garment industry stood up for their rights, for when the boss persisted in pinching the girls, a female union organizer called and remonstrated. To which the boss answered: "Why Miss Cohen, these girls are like my children." To which the unionist responded: "We'd rather be orphans."

Yet despite the advent of the new egalitarian recognition of women, husbands still revere their wives as "earth's noblest thing." Polly Adler, the bordello madame, and the author of *A House in Not a Home*, tells us of a devoted widower who once visited her establishment but insisted on lighting a candle during the moments of divertissement. When Polly asked him the reason, he told her ingeniously, "I am observing yahzeit for my wife."

We are grateful to all of you for generosity in the past and hope you will remember us as we inaugurate a new year.

Cordially,

JACOB R. MARCUS

What Khomeini Might Achieve For Israel

By RABBI MAURICE DAVIS

The horror of the Ayatollah Khomeini, the man with the Rasputin eyes, has brought about precisely the opposite to what he had hoped.

Bullies always go too far. It is part of their makeup.

For six years the western world has bowed and scraped whenever an oil producing nation cracked the whip.

Iran, Moslem but not Arab, could not fail to notice. The Ayatollah believed that all America was capable of was surrender.

With 62 hostages he felt that he had the upper hand. He knew that America would crack under pressure. When that failed, he released the women and the blacks, hoping to split America. He failed.

WHEN ARAFAT tried to muscle in, the Ayatollah could have acquiesced and released the hostages. This would have made Arafat the

biggest man in town and the United States would simply have to recognize the PLO.

Only the Ayatollah was not interested in helping Arafat and turned him down.

Then came the trouble in Mecca and the Ayatollah's insistence that this was American and Zionist sponsored. And then came Pakistan. And then India.

Terrorism is a weed that can never be contained. It is either stamped out, or it grows.

What we are witnessing today is an East-West struggle of overwhelming proportions.

Some of the results may be these:

1. America may learn (again) that her only trustworthy, dependable ally in the Middle East is Israel. This is not a matter of Jewish votes, or Jewish wealth. It is a matter of American need.

2. Holding up the negotiations concerning the West Bank has been the absence of Palestinian involvement, and most especially Jordan. Sadat keeps saying that Jordan will join, but she has not.

WHY? Because Jordan is placed between Syria and Saudi Arabia and Hussein is a survivor. He will not move without permission.

Saudi Arabia has refused permission for fear of upsetting Iran. But what happens if Iran and Saudi Arabia split over the events of Mecca and Teheran?

Supposing the Saudis tell Jordan to join? And peace comes to Israel. And the Ayatollah will have accomplished precisely the opposite of what he planned to do.

Brandeis Harriers Win Regional

WALTHAM — The winning performance of the Brandeis cross country team in the National Qualifier over 22 other colleges in Division III makes it nine straight years in which the feat has been duplicated. The Brandeis team now goes to the nationals in Rock Island, Ill.

The team is young, made up of two freshmen, two sophomores, two juniors and one senior, the youngest to compete in the nationals.

Jewish Post and Opinion

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Freedom of the Press

All letters to the editor should be addressed to the Jewish Post and Opinion, 611 North Park Ave., Indianapolis, Ind. 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

Request For Prof. Kahn Article Brings Interesting Responses

Editor, POST and OPINION:

I wish to thank you for having "The Service Center" section in your publication. Through it you helped me to receive three replies from noted individuals in Philadelphia, Montreal and Metropolitan New York City that the late Professor Edmond Cahn's (of New York University Law School) article entitled "The Jewish Contribution to Law" is found in the "Jewish Frontier" of May, 1961. One thing led to a second. The letter from Professor Abraham I. Katsh, president emeritus of Dropsie College in Philadelphia and formerly professor at New York University's Judaic department, enabled me also to get from him several scholarly articles for the "Jacob Dolnitsky Memorial Volume" which is to be published in 1980 by the Hebrew Theological College in Skokie, Ill., of which I am the editor.

The second individual, Graenum Berger, from the New York City area, also had a brief message on the front part of the postal card: "SAVE FALASHA JEWRY", which you forwarded to me. The third response came from a modest scholar, associated with Concordia University in Montreal, Canada, who simply signed his name "Klaus J. Herrmann". I assume that he is a professor or associate professor there. He had lived in the Twin Cities of Minnesota from 1947 to 1964. He writes: "...I enjoyed reading your contributions to The Jewish Post and Opinion. Your letter re the kosher butchers was very much apropos: our sponsor for immigration into the U.S. back in March of 1947 was Julius Seliger, a kosher butcher of Fremont Ave. North in Minneapolis. He passed away a few years ago."

He also adds a few interesting facts pertaining to the background of the Senator from Minnesota, Rudi Boschwitz, which may be of interest to others and explain why he is generous in financially helping the Lubavitch movement, especially the Lubavitch Center in St. Paul, Mn. He writes: "You might know, that our new U.S. Senator, Rudi Boschwitz, is of strong Orthodox antecedent, although he served as president of Temple Israel (Reform) in Minneapolis. His relatives here in Montreal are Agudath Israel people. His cousin here, Mrs. Flora Pfeiffer, is the daughter of the Orthodox rabbi of Dusseldorf, Rabbi Heinrich Heiman Lewin

Weyl, who at age 77 was murdered in Auschwitz in 1943. The Pfeiffer's son, Rabbi Manfred Pfeiffer is in fact national president of the Canadian Agudath Israel and is scheduled to receive the American Agudath Israel's 'Avodas HaKodesh Award' at their Port Chester convocation (convention) in late November (1979)."

Finally, relative to your report in the Nov. 23 issue entitled "Odds and Ends at Montreal CJF" (Council of Jewish Federations of U.S. and Canada) Sessions" I wish to report something "odd" about yarmulkes (skull caps). On the Sabbath morning of Nov. 18 I attended the Orthodox service at the convention. There was a "mecheetzah" (a separation) that was at least five feet high between the men and the women. I sat in the back and couldn't help but notice, as an observant Jew, something very fascinating about the yarmulkes that the men wore.

The "chapel" was crowded with about 150 men and 50 women. I noticed that the men wore at least fifty varieties of yarmulkes as to color, size, material and also how some wore those really small yarmulkes — like decals three inches in diameter — on the top, side or back of their heads with one or two or three hairpins. I personally use a yarmulke that is about seven and one-half inches in diameter that stays on my head without any hairpin and I always feel that it is on my head. It is difficult these days to find one that size. The manufacturers of yarmulkes (those usually found today in synagogues) seem to be determined to make them not over six or six and a half inches in diameter for economic reasons. Those who wear them don't even know for sure whether the yarmulkes are on their heads.

I managed to visit the Conservative service towards the end, the one that you attended. I took a fast count of about 300 or 350. Only about seven yarmulkes were distinctive in size, color or material. The meaningful significance is simply that those who attended the Orthodox services also use their yarmulkes regularly — daily — and consider their yarmulkes very necessary and precious. Hence, they own their yarmulkes and they own their wrist watches.

MORRIS CASRIEL KATZ
Rabbi

355 Temple St.
Watertown, N.Y. 13601

Peck Children Fighting Back

Editor, POST and OPINION:

This letter is written in regard to articles that were printed by your paper which were written by Mrs. Arlene Peck. Lately Mrs. Peck has been writing articles that have to deal with rotten, spoiled pre-teenagers. These articles tend to say that pre-teenagers are a pain in the neck. We happen to be those preposterous pre-teenagers that she talks about. We are, in case you did not know, her children. We think that our mother should either ask us for permission in order to print our names in your paper or her articles, in our opinion, should not be printed!

KEITH PECK
MARLA PECK
DANA PECK

(Whose names should be familiar by now because of all the horrible things she has said about us.)

p.s. We give our permission to print the letter written above in your "Letter's to the Editor" column.

Swastikas Daubed On Temple, Homes

SANTA ANA, Ca. — Anti-Semites here celebrated Thanksgiving Day by desecrating Temple Beth Shalom with swastikas and neo-Nazi slogans.

Rabbi Frank Stern said the Temple had not been defaced this badly in several years.

But four Jewish-owned homes in the area were daubed with swastikas two weeks ago. Last week, another Jewish home was defaced with the slogans "KKK" and "Kill Jews".

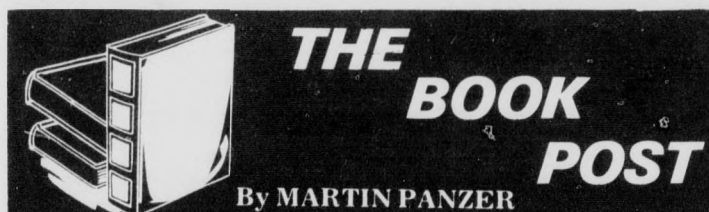
Police sources here attribute the vandalism to members of the local National Socialist (Nazi) Party and Ku Klux Klan, both of which groups have been actively distributing hate literature for many months.

Divorce Bribe Snares Rabbi

TEL AVIV — Husbands eager to get quick responses on their divorces have been bribing rabbis and the fraud department of the police department are investigating rabbinical courts, it was reported in The Jerusalem Post.

A police source told the paper that "some 10 or 15 rabbis are suspected in one way or another of taking bribes for a long time. The investigation is now in full swing and we expect that during the next few weeks we can bring a few of them into court."

Meanwhile one rabbi, the deputy chairman of Tel Aviv's religious council was ordered detained for 10 days on suspicion of taking a bribe of 10,000 Israel pounds from a man who sought an early divorce and who had notified police in advance of the transaction.



The Jewish Post and Opinion December 7, 1979

THE COLLEGE SURVIVAL KIT: 51 Proven Strategies for Success in Today's Competitive College World, by Irv Brechner. Bantam Books. Paperbound. 90 pp. \$2.50.

Sounds funny but it's deadly serious. The least it can do for the new college student is to be genuinely useful in scores of very practical ways.

GOING TO JERUSALEM, a novel by Judith Bruder. Simon and Schuster. 318 pp. \$9.95.

Heaven for a book reviewer is to write a review for the New York Review of Books. They give you room to tell the readers how smart you are and a lot more room to quote the entire book. Most of the rest of us, the spaceless people, cover 40,000 books a year with a lick and a spit.

Which is another way of saying that I wish I had the space to reprint **GOING TO JERUSALEM** for you. Fortunately, for a delicious novel like Ms. Bruder's, \$9.95 is a bargain, so you do have recourse. The action takes place on a tour of Israel in which some Jews and a Christian participate.

The literary form is unusual but not, as a penalty, intrusive. What I mean, it's not one of your old boy meets girl dime novels. The word is funny.

Give, as the Israel driver might have said, a look:

"The best part of being blessed with wealth," the bus driver said, "is being able to experience the pleasure of giving."

"Hear, hear!" exclaimed the fundraiser, "a Daniel is risen among us."

"The best part of being wealthy is the money," said the caterer dryly.

"You know a saying I once heard?" said the cabdriver. "If the rich could only hire the poor to die for them, then what a living the poor could make!"

"I often wonder," said the lawyer, stretched out at ease, "which is the greater joy for my clients, the giving, or the corresponding tax deduction."

And where is it written," protested the philanthropist, "that good deeds have to hurt?"

They don't have to hurt. Help Judith Bruder sell her book and you'll find out how much they don't have to hurt.

Inference That Orthodox Intolerant Unwarranted

Editor, POST and OPINION:

The article entitled, "Orthodoxy Is Far From Unified" (Digest of the Yiddish Press, Nov. 23, 1979) reminds me of Walter Lippmann's statement: "True opinions can prevail only if the facts to which they refer are known; if they are not known, false ideas are just as effective as true ones, if not a little more effective."

The analysis presented seems to suggest that Orthodoxy is totally intolerant. The examples of responsa selected infer a lack of sensitivity and critical analysis on the part of Orthodoxy. Allow me to suggest that a Midrash may be taken literally or allegorically; the selection of any statement out of context may easily be demeaned.

It seems to have become the practice of particular journalists to attack the "Jewish Press" and its editor, Rabbi Solomon Klass. While not everyone agrees with the various approaches presented in the "Jewish Press", it must be remembered that this newspaper represents viewpoints stressing the moderate and also the right wing. It would be more correct to laud Rabbi Klass for his courageous stand on particular issues and for his open mindedness in publishing particular articles which may raise the ire of the extremists. I believe it would be ludicrous to expect the Jewish Press to advocate a stance which did not represent Orthodox doctrine.

The inference suggesting that the Jewish Press advocates primarily the Agudah party line is incorrect. The Rabbinical Council of America, which by the way comprises graduates of various recognized Orthodox seminaries, is well represented in the Jewish Press.

Yes, the Orthodox do disagree on particular issues; but so did the schools of Hillel and Shammai. In fact the Talmud is replete with debates regarding particular issues. In the scholastic world differing opinions and approaches are not only valid but healthy. While certain issues are open to debate and should indeed be discussed and resolved with candor and haste, the areas of agreement far outweigh the difficulties yet to be overcome.

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MOSCOW - Although it was common knowledge throughout the Jewish community for the past decade or so, now it has been documented — Jews are being barred for all practical purposes from matriculating at Moscow University.

The Helsinki human rights monitoring group reported that of the 87 new candidates for the mathematics faculty, 47 were not Jewish and all but seven were accepted after taking the entrance examinations. Of the 40 Jewish candidates exactly the reverse was true — all but six were rejected. The figures for the entire year are 10 Jews accepted out of 475 students admitted.

The monitors cited one case where the examiners thought an applicant was Jewish and gave him poor marks, which they later reversed when his mother produced a family tree that was Judenrein.



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